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ESSAY

N^o. 731 ON THE

GOUT;

IN WHICH

A METHOD is propos'd to Relieve the HEREDITARY, and to Cure the ACQUIR'D, (at least if undertaken before the Decline of Life) with as much Certainty as INTERMITTENTS are by the CORTEX; particularly, the Method of DIET, EXERCISE, &c. to be observ'd in this, and most other Chronical Disorders, is laid down; TEMPERANCE, and in some Cases great ABSTINENCE, is inculcated; the ERRORS that some Modern Authors have run into upon these HEADS are pointed out, and refuted; and, lastly, EXAMPLES and HISTORIES of three Kinds are adduc'd, to confirm the REASONING and METHOD recommended,

VIZ.

- I. Of such as have liv'd healthy and strong to a great Old Age by this METHOD.
- II. Such as have been cur'd of various DISEASES and bad HABITS.
- III. Such as have been reliev'd, or actually cur'd of the GOUT by it.

By T. BENNET, M. D.

L O N D O N :

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Walton





THE PREFACE.



HE Humour of Scribbling has prevail'd so much, that I confess, I have some Hopes this Essay will pass among the Crowd, with less Censure than it may deserve.

I DO assure the Reader, it took its Rise not from the Vanity of appearing in Print, but from an Incident in the Course of Practice, viz. the drawing up a few Directions for the private use of a Patient whose Life and Health are justly valued.

I SHALL readily be excus'd for writing in English, since part of it was intended for the use of one of the Fair Sex, and may be of advantage to others of them, who are usual-

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ly skill'd but in one Tongue, and a chief Part of whose greatest Honour it is to use that well.

I AM aware there are many excellent Treatises upon the GOUT, and I don't pretend that they are not wrote with good Judgment and Learning: I would willingly supply their Defects; the Learned in the Profession must judge whether I have done so, or no.

THAT accurate Observer, Sydenham, has so well described the GOUT, and given so just an History of its Appearances, as to have rendered it quite needless to add any thing to that Part of the Subject; he has also with great Judgment described a Method of Cure, so far as his Reasoning and Indications led him; whether any thing farther can be attempted, will be part of the Subject of a future Enquiry.

THE learned Dr. Cheyne has also been justly thought to write well upon the GOUT; indeed his Book is a Collection of useful Observations upon that, and almost all chronic Distempers; and particularly upon the Nature and Use of the Bath-Waters.

I OWN myself greatly indebted to both of them. If I have been obliged to differ from them in a few Instances, 'tis with great Diffidence of myself, and because I can't yield an implicit Faith to the greatest Names and Authorities.

I HAVE

The PREFACE.

V

I HAVE proposed a Method to relieve the Hereditary GOUT, and to cure the Acquir'd, if taken in time, with as much Certainty as Intermittents are by the Cortex ; 'tis necessary, to prevent being misunderstood to observe, that I don't therefore propose a Certainty ; that I know is unattainable in every Case, by any Method of Art : Intermittents, tho' they often, or generally perhaps, submit to the Cortex, yet not always, as every Body knows that is conversant in Practice.

THE Means of accomplishing these desirable Ends, I have consider'd under six different Indications : The Acrimony detain'd by a luxurious Diet, I endeavour to prove, is the only rational Account that can be given, why of two Persons alike in other Circumstances, and neither of them predisposed by any hereditary Conformation, one should have the GOUT, and the other not.

'TIS propos'd in the first place, to prevent this Acrimony by the Method of Assimilation ; what the Ancients, and Sydenham after them, call Concoctions ; and no doubt little Acrimony will escape this Method, except from the grosser and more acrid kind of Foods, or such as are more readily subject to that spontaneous Change from whence the Acrimony principally arises.

I HAVE

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I HAVE proposed to obtund and enervate that which escapes, or send it a packing by some of the Outlets.

I HAVE propos'd the palliative Cure ; and for the Consolation of those that can't overcome their vicious Habits, and avoid that Intemperance, which, especially in this Distemper, is to be avoided as a Man would the Bite of a mad Dog or a Snake, a Medicine is propos'd, which taken with the Food, will lessen the Quantity digested, so as to make it perfectly the same, as if that Quantity had not been indulg'd.

AND lastly, I have propos'd to the brave and heroic, that are superior to every Habit of Sense and Vice, a Method of Diet, from whence (together with some of the former Assurances) no Acrimony shall accrue. I need not say, that this, at first Sight, must appear to be the best and most compleat Method.

*THE Reader will observe, I lay a chief Stress upon a well-regulated Diet ; in this the Wisdom of the Ancients, the Greek and Latin Fathers chiefly consisted ; and I doubt not a proper Regard to it amongst their Sons the Moderns, would be of more Use than the hodge-podge of Chymical and Galenical Trash we are apt to be so fond of. Temperance in general will do great Things ; but a Diet managed in the manner directed under the last Indication, will (if I'm
not*

THE PREFACE. vii

not much mistaken) work Wonders, not only in the GOUT, but most other chronical Distempers.

THAT this must be the Consequence, I have not only endeavour'd to prove a priori, from the Nature and Reason of Things, but have added several Facts to confirm my Reasonings; and they are of three Kinds; first, such as have liv'd to a good old Age healthy and strong; such as have been cur'd of Diseases and bad Habits; and lastly, such as have been relieved, or actually cur'd of the GOUT, by the Method of Temperance and Diet recommended.

THROUGHOUT the whole, I have taken the same Freedom (I hope decent Freedom) in approving or censuring the Opinions and Practices of Men, as I expect from them, and would always willingly submit myself to. This is a Sketch of what is to be met with in this Essay.

PERHAPS it may be thought, my Advice will prove as useless as the Laws which Plato would have established in his Common-Wealth; the Execution of which were so irksome, that we are told he never could prevail upon any Man to receive them. I'm sensible the Passions, the Appetites, the rooted Habits of Men, long since degenerated into Luxury, oppose my Scheme; but as I'm persuaded, 'tis the only one to render a grievous Life, burden'd with Diseases

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eases and Mortality, tolerably easy, the Method particularly by which the Acquir'd GOUT may be cur'd, the Hereditary reliev'd, and I would add, by which many Distempers may be prevented, and the Outrage of others tam'd, I thought it right fairly to propose it ; and sure I am, Health obtain'd at the easy rate of restraining the Palate, would always be thought a good Purchase, did not its principal Enjoyment shamefully consist in the Pleasure of Sense. If 'tis too hard a Task, if Men will not attend their true Interest, they must, for ought I see, still retain their Vices, their Diseases, their Physicians, with little Hopes of Redress. — Let the Patrons of Luxury chuse which side of this Dilemma they like best.

NORWICH,
Dec. 1. 1733.



PROPOSITIONS,

*Which in the Course of this ESSAY,
I shall be obliged to refer to, to
illustrate, or confirm; and are
therefore premis'd, to avoid Repe-
tition.*

PROP. I.

THE *Fluids* of the Human Body are,
by the Consent of the Learned, and
so far as the best Glasses can discover, com-
pounded of Parts, small, globular, or near-
ly approaching thereto are smooth, easily
sliding one over another, not acutely an-
gular, or acrid, but adiaphorous.

II. THIS *Spherical* Figure is the Conse-
quence of Circulation, and the Action of
the Fluids; for any flexible Bodies that are
agitated in a resisting Fluid, at length ob-
tain a Spherical Figure; acute Bodies make
the strongest Opposition to any Obstacle,
cæteris paribus (Prop. 12.) but as Action
and Reaction are equal, they sustain the
strongest Impulse upon the more acute
Angles, and consequently at length the
(a) Angle

x PROPOSITIONS, &c.

Angle in every Part of the Superficies becomes equal; that is, they obtain a Spherical Figure.

III. THE *Solids* are compos'd of the Fluids by Apposition of Parts.

IV. THE Human Body is in a continual Fluctuation; the solid Parts (*p. 3.*) by the same Motion and Action continued, (*p. 2.*) are abraded; the Fluids lose their Figure and Quality (*p. 1.*) become angular or acrid, and unfit for the Purposes of Circulation and the Animal Life.

V. 'TIS absolutely necessary therefore, that these Parts (*p. 4.*) should be carried out of the Habit by the sensible and insensible Evacuations.

Corollary 1. IF these Discharges are obstructed, particularly that most copious one by insensible Perspiration, * what an ample Source is provided to furnish out a Variety of Diseases.

2. HENCE arises the great Necessity of preserving or promoting insensible Perspiration.

Consult Sanctorius's and Keil's Statics.

VI. 'TIS

VI. 'TIS farther evidently necessary, that this Loss should be supply'd, and that this Supply should be of Materials that are of a Nature similar to those that are sent off (*p. 5*) prior to their Change. This Supply is call'd *Nutrition*.

Corollary I. HENCE arises the Necessity of *Aliment* in general.

2. AND that this Aliment must pervade every Part of the Body. These two follow from the first Part of the Proposition.
3. FROM the second Part it follows, that the ultimate and most subtile Parts of this Aliment and the Human Body must be the same.
4. AND that therefore it must be assimilated, changed, or elaborated into a Nature similar to the Human Fluids. (*p. 1.*)
5. HENCE, arises, lastly, the great Necessity, in all Cases, of a judicious Election of *Diet*. The greatest Wisdom of a Physician herein consists.

VII. THE Manner by which this similar Nature (*p. 6.*) is induc'd, by which any thing taken in is *assimilated*, or rendered fit for the Purposes of Nutrition, is by the
(a 2)
joint

joint Action of the Animal Powers, and the Mixture of their Fluids for that Purpose. By the Action of the Stomach, Intestines, &c, the Food is only reduced to Chyle, but still retains much of its own Nature; that Part which is not proper for this Purpose, is thrown off by the Intestines, and this is what may properly be understood by the first *Concoction* of the Ancients. The Chyle, after it passes into the Blood, is elaborated, whatever its former Nature was, by the Action (*p. 2.*) of the *hæmatopoietick Viscera*, into a Nature similar to that of the Blood; what is not proper for this Purpose, or becomes so, is carried off by the Kidneys; and this is the Scene of the second Concoction. After the continual Waste (*p. 5.*) is supply'd, what becomes unfit for farther Use, is carried off (along with the Parts rendered unfit for Circulation, (*p. 4.*) by insensible Perspiration, which surpasses all the sensible Evacuations put together; this is the third. The Sum Total of all these Processes taken together, compleat the Idea of *Assimilation*, when, in the Language of the Ancients, the Humours may be said to be concocted. This is always the Case in a sound State.

VIII. THE Humours in general may be called *crude*, when they are unassimilated, unduly retain'd, or carry'd out at unnatural and improper Outletts.

IX. IT is absolutely necessary to the Sub-
sistence of Health, that these crude Hu-
mours (*p.* 8.) should be sent out of the
Habits in the Manner above described,
(*p.* 57.)

X. FROM their Retention, many Evils de-
rive their Source, particularly a Three-
fold *Acrimony*, the Source of much Mis-
chief.

1. THE first is an Acrimony rising from
the Food unassimilated; in which Case
it is the same it would acquire spontane-
ously, if repos'd a few Hours in a State
of Heat equal to that of the Human
Body.

2. THE second is an Acrimony which
the Food is endu'd with before it is taken
in; and which remains unalterable, and
invincible to the Animal Powers.

3. THE last is an Acrimony to which the
Food is equally subject, before or after
Assimilation: This is an Acrimony to
which all the Animal Fluids and a few
of

of the Vegetables are subject, and is invariably of the *putrid, volatile, alkaline* Nature.

XI. THIS Acrimony (*p. 10.*) in the Fluids, supposes a Change both in their Figure and Quality, (*p. 1.*) by which the Parts become so *rigid*, and of such a Figure, that when oppos'd to any Obstacle, they exert their mechanical Power upon a small Part.

XII. THE *Impetus* or Effects of such rigid Bodies (*p. 11.*) will be either in proportion to the Acuteness of the Superficies, oppos'd to the Obstacle, when the Masses and Velocities are equal; or to the Masses, when the Acuteness and Velocities are so; or, lastly, to the Velocities, when the Figure and Masses are equal: *e. g.* to give one Instance for all; Let the Masses be Four, the *Momentum* of Motion in One be Four, in the other Sixteen; by multiplying the *Momentum* by the Mass, the *Impetus* is given, which in the former is Sixteen, in the latter Sixty-four.

A GREAT many Regulations in the Practice of Physick will hence derive their Source: I can't forbear mentioning two or three more than are at present to my Purpose.

Corol.

Corollary 1. HENCE we infer how necessary the Condition of the Fluids (*p.* 1.) is to a State of Health.

2. CONSEQUENTLY how great an Aberration from this State the Superinduction of any Acrimony must be.

3. I WOULD observe, that from these two Corollaries, the Doctrine *De Dieta, & de Sanitate tuenda*, about which so much Bustle has been made, principally arises.

4. HENCE we also infer, that when the Blood is already infected with an Acrimony, the Exhibition of any Medicines, or any Abuse in the Nonnaturals, by which its Moment of Motion may be increased, must be attended with direful Effects.

5. CONSEQUENTLY, *è contra*, that when the Velocity of the Blood is already increas'd, the Retention of every thing that is acrid, or that will readily supply an Acrimony, must also produce horrid Effects.

6. CONSEQUENTLY again, *à fortiori*, when the Blood is infected with an Acrimony, and its Motion quickened too, we may easily collect what must be

be the Effect of an acrid, stimulating, heating Method of Diet and Medicine.

7. I would observe, that these three Corollaries will assist us in correcting many Abuses in the Practice of Physick, that have been fatal to Multitudes. *

8. PAR.

** I have left the Reader all along to draw Reflections himself from these Observations and Corollaries : But this Doctrine is so pregnant with Admonition and Instruction, as every Body that looks into our Prescribing Books, and upon our Files, may be convinc'd ; that I can't forbear (out of the many Abuses upon this Head) giving the Reader one, as a Sample of the rest ; and that is, the too frequent Practice in Inflammatory Fevers, the Small-Pox, Heeticks and such like, of exhibiting acrid stimulating Powders, Bolus's, &c. under the Title of Cordial, Diaphoretick, Alexipharmick, and other such hard Names, under the Pretence of expelling some suppos'd Malignity ; and to mend the Matter, we frequently find these Rarities ordered to be washed down with cursed Brandy Juleps, aromatiz'd too into the Bargain. Now what sad Havock must be made, by such Medicines, falsely so called, supported too perhaps by a Diet and Regimen of the same malignant Kind, in such Distempers where the Springs of Motion are already set a galloping by the Miasm or Stimulus, with which the Fluids are previously infected, every Body that is but moderately acquainted with Natural Philosophy, can well tell.*

I FORBEAR to mention the oppressive Purgings and Vomitings, the cruel Blisterings, and implacable Sweatings to Death, with many other Violences offered to Human Nature, that have sent Multitudes to their Ancestors ; but the Ground conceals the Blunder, and there are no Writs of Error from the Grave to detect the Impostor : By this Means it is, that the greatest Crimes, the worst and most frequent kind of Murders, Murders perpetrated in the Face of the Sun, under the Mask of Friend-

8. PARTICULARLY from this Doctrine, a ready Account may be given of the Pain, Inflammation, and most other Phœnomena that attend the Gout, and many Distempers, acute and chronical.
9. 'Twill be easy hence to correct Abuses in Diet and Medicine in the Gout; to infer what must be hurtful, what not; and *è contra*.
10. CONSEQUENTLY, from this Doctrine, a Method of Cure in the Gout may be fairly proposed. 'Tis the Business of this Essay to attempt this Method.

Friendship, of Authority, and other high Pretensions, pass among Men unpunish'd; good God, shall I say applauded! and wait their Conviction alone, at God's Tribunal.

THE Errors that arise from the want of Learning, of Natural Parts, of Integrity, are too many to be enumerated in this Place, and well deserve a Volume. But of all the other Impostors, the grave, fawning, canting Don (because he most readily deceives) is the most to be dreaded; the Man of Intrigue, of Art, of Address, that can persuade People out of their Senses, that can talk them out of their Healths, because truly it suits his Avarice to be fingering their Money; and at last can pass it off as clean, with as fine a Touch, with as much Dexterity, as if the best Pick-pocket in Town had been employ'd about the Job. I have often thought, that one half of the People where these mighty Artists live, are gulled out of their Money and Lives too by their Art, by their Quirks, and Tricks, and boundless Avarice; and I'm afraid, the other half would stand but a desperate Chance, did not God of his infinite Mercy interpose. To such as may think this Account suits them, I can make no other Apology than the Poet did, (to a Gentleman that thought himself reflected upon in some of his Verses) I make my Poems, as Shoemakers do their Shoes, for those they will best fit.

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A N
E S S A Y
O N T H E
G O U T, &c.

I H O P E to make it appear in the following E S S A Y, that Patience, Flannel, and Water-Gruel, are not the only *Solamen* the G O U T will admit. The Hereditary G O U T I expect, by the Method hereafter laid down, may be always at least palliated, the Intervals lengthened out, or the Paroxysm render'd less violent; and the Acquir'd, if taken in Time, may be always with Safety, and generally with Certainty, cur'd.

B

I T

It appears sufficiently demonstrable, as well from the Reason of Things, as from the Authority of learned Philosophers and Physicians, that a too great Rigidity or Straitness of the Solids, whereby the Diameters of the smaller Vessels will be lessen'd, and consequently the ultimate and most necessary Depuration of Nature, by insensible Perspiration, (*Prop. 5.*) will be obstructed or impeded, predisposes every Man to the Reception of the GOUT, when proper Materials are offer'd.

THE Materials adequate to such an Effect are near at Hand ; the Acrimony or Sharpness (*Prop. 10.*) introduc'd into the Animal Machine, by a Manner of Diet as foreign to a State of Nature, as this Distemper is to a State of Innocence, and yet so general amongst us, abundantly supply Materials suited in their own Nature to create Pain, (*Prop. 12.*) and dispose to Inflammation, whenever their Discharge out of the Body is impeded by the Rigidity or Contractedness of those Vessels through which they must pass, or by any other Cause.

THEIR Discharge is of three Sorts ; by the sensible and insensible Evacuations, or by the Emunctories of the first, second, and third Concoctions, (*Prop. 7.*) ; of these Discharges, the *Sanctorian Perspiration* appears by certain Experiment to be the most considerable, and consequently of the greatest Consequence.

Now

NOW I apprehend no other possible Reason can be given, why of two Persons otherwise alike in Circumstances, and neither of them predisposed by any hereditary Conformation, one should have the GOUT, and the other not.

FROM this Doctrine it follows, that all Persons labouring under such an Habit, and living in such a Manner, as is above described, must suffer an Invasion or Exasperation of the GOUT, upon every considerable Diminution of that Discharge; and so in truth the Fact is. — Hence we may give a ready Account why the GOUT seldom invades young People; for that predisposing Rigidity or Stiffness, when 'tis not ingrain'd, is always the Consequence of Old Age. — That GOUT therefore which invades young People, must be hereditary. — In every hereditary GOUT, a Rigidity of the Solids is connate. — Hence also arises the utter Impossibility of eradicating the hereditary GOUT, and the Difficulty of curing the acquir'd. — Hence, lastly, we learn the Vanity of Pretenders to a universal Medicine; such a one, in this Case, must alter and new-mould the *ultima Stamina* of which the Fibres are compos'd, and, as if that were not enough, change the very Nature and Qualities of Animal and Vegetable Bodies, however permanent, or fix'd, or contrary their

Natures are ; how easy a Matter this is to effect, every Body may judge.

I SHALL not enter farther into the History of this Distemper: *Sydenham* has left no room to do any thing else upon this Head but transcribe from him ; but as that would as ill suit with the Convenience of the Reader, as it ought to do with the Humour of every good Writer, I refer to him.

THE three Conditions abovemention'd, *viz.* a stiff rigid State of the Solids, an Acrimony in the Fluids, (*Prop. 10.*) and an obstructed Perspiration, plainly point out the true Method of Cure, or Relief when that cannot be had. As to the first Condition, so far as it is connate and ingrain'd, 'twill admit of no Change by any external Force ; and when 'tis not so, as 'tis the Consequence of Age and Motion, little is to be expected: Repose liberally indulg'd, and a soft emollient Diet, seem to bid the fairest ; a Method I shall hereafter consider.

THE two other Conditions indicate the following Methods ; (1.) *To procure as much as possible the Assimilation* (*Prop. 7.*) *of those Parts of Animal and Vegetable Bodies that are to be retain'd to supply the Waste made,* (*Prop. 4.*) *in order to prevent the Acrimony* (*Prop. 10.*) (2.) *To obtund and blunt it, when the Fluids are already infected.* (3.) *To promote its Discharge,* (*Prop. 9.*) *particularly that most copious and natural one*
by

by the Surface. (4.) In the mean time, till this is done, to alleviate the Pain that arises from their perpetual Impulse and Irritation (Prop. 11, 12.) of the aggrieved Parts. (5.) To carry off Part of the Aliment before it is quite robbed of its Salts, and consequently prevent Part of the Acrimony thence derived to the Blood from passing the Lacteals. (6.) But, lastly, the most compleat Assistance which Art indicates in this Case, is to prevent those acrid Parts and Salts of Animal and Vegetable Bodies, which are found to do the Mischief, from being carried into the Mass of Blood at all.

By these Methods the GOUT may always be reliev'd ; by the Help of the last I apprehend the acquir'd GOUT, if taken in time, may always be cur'd. If so, the Reader may say, the Necessity of the former are excluded, and I might have sav'd myself and him the Trouble of considering them ; they are prefix'd for the Sake of those who have not Courage enough to overcome themselves, such are to be pitied, but not neglected ; the last Method can only be enterpriz'd by the Brave, who are superior to themselves, and their strongest Appetites, who can triumph with the Philosopher, *Major sum & ad majora natus quam ut Mancipium sim Corporis mei.*

THE first Indication is, *To procure as much as possible the Assimilation* (Prop. 7.) *of those Parts of Animal and Vegetable Bodies that are to be retain'd to supply the Waste made,* (Prop. 4.) *in order to prevent the Acrimony* (Prop. 10.)

§. I. 'TIS necessary to observe, that all the Parts of Animal and Vegetable Bodies, if left to themselves in a State of Mortality and Rest, undergo certain spontaneous Changes, (*Prop. 10.*) *e. g.* Every Part of all Animals, and some Vegetables, when torn from the Life, and repos'd in a Place of moderate Warmth, turn putrescent, and afford, when analys'd, an highly volatile, urinous, alkaline burning Salt, and a very acrid offensive Oil; on the contrary, the Parts of most Vegetables spontaneously yield an Acid. The only assignable Reason why they put on a quite different Nature, when retained in the humane Body, arises from their Concoction, or Assimilation, (*Prop. 7.*) Now what must be the Consequence, if the Powers employ'd for this Purpose are impair'd? Why, in the same Proportion that they are defective, the Materials taken in for Food must undergo a proportionable spontaneous Change, *i. e.* become in some degree acrid or alkaline, burning, volatile, pungent, or acid, &c. and when such Qualities are communicated to the Blood,

Blood, and thence transmitted thro' all its winding Meanders to the last Stage of Circulation, how easy is it to account for all the painful Phœnomena that attend this cruel Distemper.

BUT it is not only necessary that this Assimilation should be obtain'd : The first Concoctions or Digestions may be good, the Chyle may be transmitted pure, and suitably assimilated to the Blood ; and the Blood in like manner transmitted to the next Stage of Circulation ; and that again for a farther Elaboration, in order to supply the Waste arising (*Prop.* 4--6.) with similar Parts : All this may be well done, and yet a Defect may arise in the ultimate Process of Nature ; for 'tis to be consider'd, that those very assimilated Parts which supply the Waste, and are actually added to the Life, (*Prop.* 3-6.) are at length abraded or become unfit for Circulation, and must therefore be carried out of the Habit, (*Prop.* 4, 5.) *Sanctorius* observes, that the ultimate Fluids ought to be so subtle or minute as to be able to pass off by Perspiration ; probably all the Parts of the humane Body after a certain Time, (different Times according to their different Capacities of Duration) become unfit for the Purposes of the animal Life, and therefore pass off, except a few Stamina, not exceeding many Grains, that are the Basis, and are imperviable and immutable by Time

Time or Motion ; the Nature of the Materials (*Prop. 6. Corol. 3.*) that supply the Defect, constantly changing, by the Powers of the animal Machine acting upon them ; chymical Experiments, the Observations of *Sanctorius*, and the Manner of Circulation, evince this Truth. Now, if the Fluids are not duly assimilated that are to supply the Defect continually arising from the Fluctuation of Parts ; or if these same Fluids, after they have pass'd through the several Stages of Circulation, have serv'd the Purposes of Nature in her last and ultimate Action, and are become unfit for any farther Circulation, are not attenuated, or subtiliz'd sufficiently to pass off ; or, to speak in the Language of the Ancients, not concocted ; or, lastly, which is the same Thing, if the Capacities of the Vessels are so contracted, either hereditarily or acquir'd, as to prevent their passing off ; who sees not, that a Load must be thrown upon the Machine, or left behind, that, considering the Nature of the Materials, is sufficient to produce the Effects we observe in this Distemper ?

Now agreeably to this Doctrine we observe, that the GOUT never attacks Persons till towards the beginning of the Decline of Life, when the digestive and other Powers of the Body are impair'd ; or till the Fibres acquire that Rigidity, which is the Concomitant of old Age, excepting only in the more obstinate

obstinate hereditary GOUTS ; accordingly we find *Hippocrates* calls the GOUT, *Purgatio lentissima & profundissima senilis Sanguinis*.

HENCE also 'tis observ'd, that Crudities, four, or otherwise impure Belchings, a certain Sign of a Defect in Concoction, generally precede or attend a Fit of the GOUT.

LASTLY, We may hence collect how badly they are like to succeed, who lay the chief Stress upon Evacuations, in the Cure of this Distemper.

§. II. THE Method of proceeding under this Indication, *Sydenham* has well labour'd : He errs indeed in admitting no other ; he supposes one universal Cause, and lays down that as the Foundation of this one Indication. “ *Hujus generis Morbi ad unam eandemque Causam universalem Humorū scilicet Indigestionem si recte conjicio, referri debeant.* ” * To what this accurate Observer has taught upon this Head, especially in the Way of Medicine, I have little to add : I shall give the Reader a Sketch of what he says, and for the rest refer to his Book : Whether I am able to throw any farther Light upon the Affair, he must judge.

* Opera, Edit. 3. Lond. p. 418, 421.

ACCORDING to this first Method, whatever assists Nature, * in rightly discharging its several Offices; whether it be in assisting and strengthening the Stomach, the better to perform the first Office of Digestion; rendering the Blood vegete and firm, the better to forward the Assimilation of the Chyle; strengthening the Solids, the better to convert these Fluids, so prepar'd, destin'd for the Purposes of Nutrition, and supplying the Defect arising from the continual Waste, into their proper Substance; or lastly, in preserving the several Organs of Excretion, and Emunctories of the Body, in such a State, as may enable them to discharge the several recrimmentitious Parts, destin'd to be thrown off, in their proper Time and Order; answers the Intention of the first Indication.

THE Assistance that the Shop affords in this Case, is in general from that Class of Medicines that are Strengtheners of the Instruments of Digestion, that restore and confirm the Vigour of the several Viscera and Nerves. *Sydenham* has given a Prescription † or two in this Intention, as has also *Boerhave*; ‡ I have refer'd to them in the Margin. It must be confess'd, both these worthy Authors contradict that very good Rule which *Sydenham* himself lays down, *Quo simplicius eo melius*; and I am sorry to say,

* Ibid. p. 418. † Ibid. 420. ‡ Mater. Med.
p. 204.

really need an Apology on that Account; a very few Ingredients will generally, I apprehend, be found more agreeable to the Stomach, and answer the Intention of the Cure better than a Rabble: If any are inclin'd to think otherwise, they may see the Apology *Sydenham* makes for himself in the Place cited in the Margin.*

§. III. BESIDES the Assistance that Pharmacy affords, about which Authors chiefly employ their Talents, and which I therefore cursorily pass over; there are also others of perhaps more important Use, *e. g.* a well regulated Diet and Regimen, Exercise, and Chafing, upon which the Ancients laid a mighty Stress in the Cure of many Distempers; and which in no one Case deserve to be more distinctly consider'd, than in the GOUT.

THE Circumstances of *Quality*, *Quantity*, and *Time*, ought all to be severally regulated. With regard to the *Quality* of Food, that in general ought to be such as will easily digest, and so easily too pass off; because it necessarily acquires, by any extraordinary Delay in the Instruments of Digestion, that spontaneous Acrimony so detrimental in this Distemper. I find several Physicians have thought themselves qualify'd,

* Opera, p. 419.

specifically to determine, what kind of Food this is ; and they have generally fix'd upon the light white Meats, and farinaceous Vegetables ; but, I apprehend, Experience don't confirm their Observation. Some Constitutions are very fond of the heavy gross Foods, and with such they often, if not generally, best agree, and most easily digest. 'Tis more than probable, our Appetites are Nature's Guards, implanted in the Constitution, to prompt us to such Things as are beneficial, and guard us against Harm : In this Case, to confine Men within the narrow Limits of any Rule, even of philosophical Rule, without duly consulting Nature, as is too much the Practice, I'm afraid often does great Damage. I would not by what I now say, be understood to plead for the Exuberancies and unreasonable Demands of an Appetite vitiated, and case-hardened by long Habits of Vice, or perverted by Sickneſs ; that much alters the Case : What I would infer from hence is, that no particular Rules for Diet can be given ; every Man muſt for himſelf obſerve, what kind of Food is moſt eaſily digeſtible, that is, what beſt agrees with him, and ſtick by it ; thus much indeed may be univerſally affirm'd, that all ſalt, pickled, ſpic'd, ſmoak'd, high-ſeaſoned Things, as they are the Inventions of Vice and Luxury, abhorrent to Nature, till rendered eaſy by Cuſtom, and particularly ſup-
ply

ply a plentiful Store of Materials as Fuel to this Distemper, are always detrimental.

As to the *Quantity* of Food, that too must be different, according to different Constitutions, which no particular Rules can determine. Thus much is certain, that an Error in Quantity, even of Food that is easily digestible, and very good, produces the same bad Effects that I have just now said arises from the bad Quality of Food; because the Overplus which in this case remains invincible to the Aggregate of Powers employ'd in the Office of Digestion, must necessarily spontaneously change into an acrid, alkaline, acid, volatile or glutinous Nature, and lay in a Store-house of Materials to create, feed, and aggravate this Distemper.

LEARNED Authors, and particularly Dr. *Cheyne*,* have been very free upon this and the foregoing Head: Two good Rules there are, which, I apprehend, may be propos'd for general Use with Advantage; Never to eat till the Appetite is fully satisfy'd, nor till it craves; in the due Observation of these two Rules, that Temperance so highly necessary in the Cure or Relief of this and many other Distempers chiefly consists; but now to go farther, and say, so many Ounces of Meat and Drink, and such a particular kind too, is the Rule of Temperance,

* Essay on Health and the Gout, *variis in Locis*. Vide also the History of *Cornaro*.

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is certainly, to say no worse of it, very whimsical ; a Meal that would be a comfortable and reasonable Repast to one Man, would oppress and overwhelm a second ; and, on the contrary, if too often repeated, quite reduce a third to a Shade, and send him to his Ancestors : In short, particular Rules vary as Constitutions vary, and are therefore infinite ; every Man singly for himself, by accurate Observations, and the Judgment of his Physician thence drawn, can only come at the particular Rules of Temperance that suit his Constitution, or Disorders. Temperance is recommended on all Hands ; but to pretend to determine wherein it *specifically and numerically* consists, is obviously wrong.

SYDENHAM justly asserts the utter impossibility of relieving this Distemper, by any medicinal Applications without Temperance, and he has also thought fit to caution his Readers against the other Extream. * Extreams of all Kinds are indeed dangerous ; but how much soever the Caution might be necessary in his Time, 'twill hardly be thought so now ; how unlikely is it Men should run into the other Extream, while Vice, Luxury, a long accustom'd Habit, and an Appetite stimulated by high Sauces and a great Variety of rich Provisions, prompt to Intemperance ?

* Opera. p. 426.

As to the last Particular, which comes under Consideration, relating to Diet, the *Time* of it; I shall only observe, that all Suppers ought either to be omitted, especially Flesh Suppers, or used very sparingly: The chief Reasons for this Rule, are taken from *Sanctorius's* Observations: In the time of Sleep, Nature is busily employ'd in the Offices of Concoction, and throwing off the recrimentionitious Parts by Perspiration: Now it appears by Experiment, that Suppers too liberally indulg'd, by weakening the concoctive Powers, and obstructing Perspiration, are apt to throw upon the Constitution a Load of those Materials, (*Prop. 5.*) that produce or exasperate the GOUT. *Sydenham* † recommends a little Bread, or some such simple Thing, with a large Draught of good middling Beer for a Supper, and thinks this kind of Regulation may have a Tendency to prevent the Stone, to which such Habits are very subject. The Reason of my making so frequent Mention of Dr. *Sydenham*, every Body will readily think is, because I doubt not a great Regard will always be paid to the Authority of that accurate and faithful Observer. I remember to have heard his Advice to a young Physician, upon applying to him for Direction what Books he should read, *to read Don Quixot*; since his Time, the Advice must be extended, for I can't but

† Ibid. p. 427.

think it a necessary Qualification of a good Physician, to be conversant in Dr. Sydenham's Writings.

§. IV. A CONSIDERABLE Part of Diet, that relating to Fluids, in which I apprehend, *by one Sex at least*, the greatest Abuses are committed, remains to be consider'd. *Wine*, and that too of the generous Kind, is vulgarly not only recommended as a proper Drink in the GOUT, but Medicinal too ; it is of no small Importance to examine, whether this Matter is not carried too far. 'Tis certain, in those Cases where the GOUT does not fix upon the Extremities, but becomes retrograde, internal, and fixes upon some of the noble or vital Parts, Wine even of the more generous Kind is found the most sovereign Cordial to dislodge and drive out the Enemy ; but then 'tis us'd only as a Medicine. Or, where the GOUT has long reign'd upon the Constitution, much debilitated the Nerves and Strength, and the drinking of Wine has been long habitual ; the forbearance of it may be dangerous, especially in the Decline of Life. — These two Cases only excepted, which are all that at present occur to me, I apprehend all fermented Fluids, every inflammable Spirit, and every Liquor that affords an inflammable Spirit, is detrimental in this Distemper ; and in the same Proportion that any such Liquor yields by
chymical

chymical Process, a Quantity of inflammable Spirit, in that very Proportion, *cæteris paribus*, its noxious Quality is to be computed; my Reasons for this Opinion, I shall quickly give.

I NEED not stand to prove, that every fermented Liquor, even small Beer, yields an inflammable Spirit, a Brandy; every Body that understands chymical Philosophy, is acquainted with this Fact. I have said, its noxious Quality is to be computed *cæteris paribus*; because as all Salts, and tartarous Salts amongst the rest, are some of the Materials that furnish out the Gout; those Wines that abound not with such kind of Salts, are to be preferr'd; agreeably to this Doctrine, we find the *Spanish* Wines, Mountain, Canary, and such-like, are recommended: Indeed I also prefer them upon another account; as Wine is only useful in this Distemper I apprehend, as a Cordial, in the Instances above-mentioned, 'tis certain, these Wines are of the more generous Kind, and therefore to be prefer'd.

WINE is farther vulgarly recommended, as a good Stomachic, strengthening the Stomach, comforting the Heart, rendring the Circulation brisk, with many other fine Things, indeed too many to mention; and therefore must be highly useful in the Gout, where Strengtheners of the Instruments of

Digestion are so much wanted. I don't love to run into Extrems, and therefore am willing to allow, that Wine is a good Stomachic, a good Cordial, &c. I readily acknowledge all the good Qualities, that its fondest Advocates can plead for; I would give the Devil his due: but then I hope it will also be allowed me, which is a sufficient Draw-back to invalidate all its other Encomiums, that it abounds with a volatile, acute, heating Spirit; which Spirit, when it passes into the Mass of Blood, must necessarily increase every Disorder that is attended with Inflammation and Pain, (*Prop. 12.*) When 'tis us'd medicinally, as a Diaphoretick, a Cordial, &c. that may alter the Case; I am talking of Wine as a Part of Diet. For this Reason 'tis that I am fully perswaded, the indulging large Quantities of any inflammable Liquor, throws into the Mass of Blood a greater Stock of those Materials, (*Prop. 10.*) so aptly suited to generate, increase, or highly aggravate this Distemper, than all the other Contrivances of Vice and Luxury in Diet put together; wherefore, such Persons as can religiously refrain from all spirituous Liquors, may with more Safety indulge themselves in eating such Things as are agreeable, tho' less proper, provided always that great Moderation be observ'd.

§. V. BUT now, in order more fully to determine our Choice, let us examine into the Qualities of its Antagonist, *Water*. In old Times Philosophers were of Opinion, that Water was the *Panspermia*, or Parent of all Things; the *Materia prima*, that had no Form of its own, but from the Aptitude of its Parts, to insinuate themselves, and be assimilated into any Body whatsoever, was susceptible of all Forms; and truly, whoever considers Mr. *Boyle's* Mutability of Qualities, with what other modern Philosophers have advanc'd upon the same Head, will find this ancient Opinion was not far from the Truth: For this Reason, 'tis likely, the learned Pagans, both *Greeks* and *Romans*, invoc'd their Fountains and Rivers as their Gods, or at least they thought they had their constant Abode there,

—— *Nunc ad Aquæ lenæ Caput sacræ.*

H O R.

And in our own Country, as History informs us, the Fathers of the Church, the *Druids*, instituted a Worship of the same Kind, presuming, 'tis likely, that Springs and Fountains, Rills and Rivulets, were the true *Naiades*, or Nymphs, the legitimate Daughters of their great God, the *Ocean*.

————— *Illa precatur*
Oceanumque Patrem rerum, Nymphasque
Sorores. VIRG.

The learned *Egyptians* had so high an Opinion of Water, that they constituted a Pitcher, fill'd with Water, cover'd over, their Hieroglyphick for Health and long Life ; and the Learned don't want to be told, that their Hieroglyphicks were greatly significative of their Opinions.

BUT the Praises of Water are not confin'd to the Voice of Antiquity, its Virtues stand confess'd in every Age : It has always been reckon'd a Blessing to any People, that their Country abounded with Fountains and Rivers ; and indeed, considering its universal Use, 'tis no Wonder ; 'tis necessary absolutely, to the Well-being of both Soul and Body of every Man ; without it the Arts and Sciences fall to the Ground, and without it the animal Part undergoes the same Fate ; particularly, 'tis the Source from whence is deriv'd every Part of animal and vegetable Food ; and when this miraculous Composition, this Sort of *universal Matter*, has furnish'd out the infinite Variety of *Specifick Forms*, to speak in the Language of the Schools, that the animal and vegetable World appear in, it also becomes the most sovereign and universal Dissolvent of this very Food,

Food, being aptly dispos'd to unite itself to those Parts which had been separated from it, and receive them again to a *Coalescence* ; so that it plainly answers all the Intentions of common Drink ; It dissolves, dilutes, moistens, cools, and quenches the Thirst ; 'tis clear, thin, and fit to convey Nourishment thro' the smallest Vessels : Nay, 'tis the Medium without which no Conveyance can be made. And then it deserves farther to be consider'd, it has this good Quality, which Wine and all artificial Liquors want, that it never changes ; whereas these frequently turn sour in the Stomach, and become in other respects offensive ; and besides, tho' Wine may be a good Stomachic, and Cordial too, does really stimulate the Stomach and Blood to a quicker Action ; yet I apprehend, Observation teaches us, that such Effects are never permanent, but that on the contrary, when the Flurry is over, the several Parts and Functions are left in a worse and more depress'd State, and so remain, till a repeated Dose stimulates again to Action, which, by long Custom, becoming habitual and necessary, the Spring is at last overstretch'd, and, in the Conclusion, this fam'd Catholicon too often destroys the Health and Life too ; so truly has that wise Observer said, * *That Wine is a Mocker, and strong Drink is raging, and he who is deceived*

* *Prov. xx. 1.*

thereby,

thereby, is not wise. Whereas *Water*, that sovereign, universal, and divinely prepar'd Fluid, (a Gift as universally extensive, as is the Goodness of the divine Donor) is not only a good Stomachic, the best Diluter of the Food, and Promoter of Appetite; but, what is the greatest Paradox of all, the best Strengtheners and Recruiter of the Spirits in the known World: And these, its Effects are constant, fixt, and permanent. — *Sampson's* Mother was commanded * not to drink Wine, or strong Drink; and if many Mothers, and Nurses, instead of indulging in strong Liquors, would follow this laudable Example, we might have, if not more *Sampsons*, yet not such Weaknesses, and such a Bead-Roll of Diseases intail'd upon Posterity. In short, what the ancient Poets feign'd of their *Nectar*, or Drink of their Gods, may truly be affirm'd of Water: That 'tis not only delicious to the Taste, but of admirable Use for the Preservation of Health; like the Water of Life in the *Revelations*, clear as Chrystal, design'd by Heaven for the healing of Nations.

FOR the Truth of what I have been asserting, I might appeal to the Experience of Mankind; which indeed is less necessary, since it must evidently appear *à priori* from the Nature of Things. Where are to be found the Gout, the Gravel, Stone, Palsy,

* *Judg.* xiii. 4.

and a long Catalogue of other Diseases, that make terrible Havock among Mankind? Where are to be found the low-spirited, weak, and enervated? Where the Hypochondriac, Dejected, and Melancholy? Where are to be found the Headachs, Vertigo's, and Dimness of Sight? Where lastly, not to multiply Instances in a Case daily confirm'd by Experience, the Indigestions, impure Belchings, Nausea's and Vomitings? Are these the Effects of Moderation, Temperance, Abstinence, or Drinking of *Water*? No Patrons of Vice dare avow it.

MANY Authorities might be alledg'd. *Sydenham* in many Places declares the bad Opinion he has of strong Liquors. *Cheyne* does not only allow, that *Water* promotes a good Digestion, but also says, he has found it a sovereign Remedy even, “ for restoring
“ lost Appetites, and strengthening weak
“ Digestions, when other more pompous
“ Medicines have fail'd.” Sir *Thomas Eliot*, in his *Castle of Health*, declares from his own Experience, that in the County of *Cornwall*, tho' it was a very cold Quarter, the poorer Sort, which in his Time did never, or but very seldom, drink any thing but *Water*, were strong of Body, and liv'd to a very great Age: I may add, that 'tis still observable amongst Country People, and the poorer Sort, where Temperance, and a low Method of living is chiefly to be found, perhaps

perhaps indeed more out of Necessity than Choice, that Diseases seldom come; but reveal principally in large Towns, among the Subjects of Vice, Sloth, and Luxury.

*O fortunatos nimium, sua si Bona norint
Agricolae.*

AGREEABLY to this *Morcurialis* says,* that in ancient Times Mankind was contented with little, and liv'd frugally and sparingly, and then Diseases nor their very Names were so much as heard of; high Feeding and dainty Dishes first introduc'd both.

SIR *Henry Blount*, in his Book of Travels into the *Levant*, (where under the *Turkish* Government the Use of Wine is forbid, and the common Drink is Water) tells us, that he then had a better Stomach to his Food, and digested it more kindly, than he ever did before, or since. Mr. *Smith*, who mentions this Account of Sir *Henry Blount*, tell us, † “ he knew a Gouty Gentleman, who, to avoid his drinking Companions in *London*, retir'd to *New Brentford*, where he then liv'd; in which Town by a very temperate Diet of one Meal a Day, and drinking only *Water*, he liv'd two whole Years free from Pain: But being visited by one that came that Way,

* Lib. de Art Gymnast, p. 1.

† Curiosities of common Water, Ed. 3. p. 9.

“ and invited to drink but one Bottle
“ of Claret between them, he fell next
“ Day into a terrible Fit of the GOUT,
“ which held above a Month after; of
“ which being recover’d, the Gentleman
“ (he adds) by the same Course, continu’d
“ well till he left the Place, which was a-
“ bout a Year and half after.” Many more
Authorities of this kind might be produc’d,
did I apprehend, it would be any Advantage
to Truth, to have it determined by a *Majority of Votes*.

I SHALL not at present say any thing
more in Praise of *Abstinence* and *Water*;
I’m sensible I can’t do Justice to the Cause;
but to those who will try the Experiment,
its happy Effects will, and nothing else can.
’Tis proper I think, before I conclude this
Part of my Subject, to observe, that those
who can’t submit to the Use of Water, must
provide themselves with what is least noxi-
ous; of many Evils, the least must be chose.
Sydenham much prefers good midling Beer
to Wine; that is, in those Cases where a to-
tal Abstinence from every spirituous Liquor
is not so proper; for he directly asserts,
that fermented Liquors of every kind have
a Tendency to inflame and aggravate this
Distemper.* I’m inclin’d rather to com-
mend a *small Mead*; the Quantity of one
Pound of Honey, or eighteen Ounces to a

* Opera, p. 430.

Gallon of Water, with the addition of a small Quantity of Seville Orange Juice, which gives it a grateful Quickness, and a little of the Peel, which is one of the most grateful Stomachic's, is the best Way of making it; the Liquor may be improv'd by the Addition of ston'd Raisins; and, perhaps, for some Constitutions, it may not be amiss to add something from the Carminative Class, such as the Seeds of *Coriander*, *Juniper Berries*, and such-like, tho' sparingly, because of their acrid Nature. Repeated Observation obliges one highly to recommend this kind of Liquor. One Reason among many, why *Sydenham* commends small Liquors, particularly his large Draught of midling Beer instead of a Supper, and other Physicians commend Water, is, because these Liquors have a Tendency, they justly think, to dilute and wash away those unnatural Concretions which form the Stone, and so often accompanies this Distemper; and surely I need not stand to prove how very likely the Liquor I have been just now recommending, may be rely'd on to answer this laudable Purpose.

To those that can forbear the Use of every fermented Liquor, but think it not proper to drink pure unmix'd Water, I would recommend the *Mulsum* of *Hippocrates*, or the Common Country Whey; whatever the most penetrating, diluting,
 fapo-

saponaceous Fluid can be suppos'd to effect, one or other of these may justly lay a claim to: I question whether *Mercury* itself, that subtle and powerful Fluid, be more penetrating than the *Mulsum* of *Hippocrates*; and then it evidently has this superior Advantage, which *Mercury* wants, that being saponaceous, after it has penetrated into the inmost Recesses of Nature, it is better qualify'd to absterge, and carry off any Obstructions or unnatural Concretions that are there lodg'd. If this and several other simple Medicines, so highly commended by that great and good Man, were substituted in the room of the more modern pompous Contrivances of the *Galenical*, *Chymical* and *Arabian* Cookery, modern Physicians might practice, tho' perhaps not with so much Applause, yet with more Success.

SYDENHAM has given us the Form of a Diet-Drink in this Intention to be constantly used, not only in the Fit, but at every other Time, as common Drink; and recommends a Dose of the Electuary before mentioned, to be taken along with it every Day.* He well observes, that by the Use of this Diet-Drink, the Appetite is so far from being diminished, that it is increased, and really becomes more genuine and natural, than it ever is during the use of fermented Liquors. I doubt not, I shall with equal Rea-

* Ibid. p. 431.

son be allowed to apply this Observation to the Use of the other Liquors I have been recommending.

§. VI. I HAVE insisted so long upon the Manner of Diet proper to answer the Intention of the first Method indicated, as will only make it necessary (not to be tedious) briefly to run over the two other Particulars, *Exercise* and *Chafing*; the Importance of a well-regulated Diet in the Cure of this and every other Disease, above even the pharmaceutical Method itself, the best Assistance the Shop can afford, must be my Excuse. Of all the Exercises, *Riding*, in most Cases, is generally prefer'd. As to the *Quantity* of Exercise, the same Difficulty attends the adjusting of That, as I have said attends the adjusting the Diet; Constitutions and Circumstances vary so infinitely: 'Tis a good Rule never to continue Exercise after it commences fatiguing; 'tis then immoderate, and by wasting the Spirits and Strength, and obstructing Perspiration, which *Sanctorius's* statical Experiments prove it does, instead of promoting, it greatly retards, or, it may be, prevents that Concoction, for which I am recommending it: Whereas moderate Exercise, by assisting and promoting the Action of almost every Fibre, and by keeping up a gentle and free Perspiration, necessarily must forward all the Concoctions, recruit the

the Spirits, and, in short, strengthen and invigorate the whole Man. What a fine, florid, healthy Look, is generally the Consequence of Exercise in a good Air, and particularly of *Riding*? What Cordial else can do this? How strong and quick the Appetite and Digestion? How lively, brisk, active, and free every Motion? Its wonderful Effects, and the great Pleasure attending it, will always bespeak its Praises, Words cannot, they are sufficiently known to those that indulge themselves in this active Luxury.

How great the Indulgence of Heaven, in providing for Man so fine a Creature, at once the Delight and Defence of his Master! A Creature admirably qualify'd for the Road, or the Field, for the Range, or the Chace! A Creature that is good-natur'd, tractable, quick of Apprehension, careful, swift, and strong; always circumspect and watchful to avoid Injury, and yet courageous and brave in meeting and encountering the greatest Dangers!

BUT to return. The Ancients, the Learned very well know, laid the greatest Stress upon Exercise in the Cure of many Distempers; if it has been too much neglected in more modern Times, the Contrivance of getting a great deal of Money by a Load of Medicines, and the fond Prejudice People have entertain'd in favour of a Hodge-podge

podge of internal Medicines, in Prejudice of almost every Method of Exercise, Regimen, and Diet, upon which the Ancients laid a great deal more Stress, will account for it. I ought to do the Moderns this Justice, to say they are not all of a Piece in this Particular; *Sydenham*, in several Places of his Works, and in many Cases, has given it high Encomiums, and well he might, when he tells us he has often found it succeed in the Cure of Distempers, that have eluded the Force of every other Art: Speaking of the *Phthisis*, he says, “*Hoc tamen*
 “*sanctè assero quod neque Mercurius in*
 “*Lue Venerea neque Cortex Peruvianus*
 “*in Intermittentibus efficaciores existunt*
 “*quam Exercitium, &c.*” * In the GOUT he so highly commends it, that he says, † If any Man could find out a Medicine of equal Value, he might soon get a plentiful Estate by it; nay, he asserts from his own Experience, that it has a Tendency to dissolve the strong Concretions, so frequent in this Distemper ‡ In his Epistolary Dissertation, §§ the surprising Qualities of Exercise, and particularly *Riding*, are more fully exemplified, “*At vero nihil ex omnibus quæ mihi*
 “*hactenus innotuere adeo impense sangui-*
 “*nem spiritusque fovet, &c.*” ** a most beautiful Paragraph, illustrated with a re-

* Ibid. p. 383. † Ibid. p. 436. ‡ Ibid. p. 435.
 §§ Ibid. p. 319. ** Ibid. p. 382.

markable Instance of a Cure of Dr. *Seth Ward*, by *Riding*, to which I would refer the Reader.

I HAVE been tedious in quoting Dr. *Sydenham* in so many Instances, because I thought his Authority would be of Influence in this Matter, which I look upon to be of great, and almost universal Use. I'll just mention a Property of this Exercise taken notice of by *Fuller*; * which, tho' it is not directly to my present Purpose, as I am considering Exercise solely as subservient to Concoction, yet being particular, may be pleasing: He observes, that Riding very much inclines to Pandiculation or Gaping; and as it appears, by statical Experiment, that this Action greatly promotes insensible Perspiration, Riding upon that account must therefore be highly useful. And he hence justly observes, to what little Trifles, as we think, and for this Reason pay no Regard to, our Deliverance from Fevers, and other great Dangers, may be owing.

§. VII. The last Thing propos'd as assisting the Purposes of the first Indication was *Friction*, or *Chafing* with the Flesh-Brush, warm Flannels, or otherwise. 'Tis surprising that this part of Exercise, so highly commended by the Ancients, † in many Distem-

* *Medicina Gymnastica*, p. 178. † *Galen de Sanitate tuenda. Hip. variis in Locis.*

pers, and which they us'd daily to practise in Sickness and in Health, should be so much neglected amongst us; especially if it be considered, that their Practice and Experience consequent upon it, about which they have wrote so copiously, is so fully confirm'd by the modern Theory of the Cutis and cuticular Discharges; particularly the *Sanctorian* insensible Perspiration. It will hereafter fall in my Way to recommend it as an Evacuant, as promoting that free Perspiration, which is of such sovereign Use in this Distemper, and in preserving Health in general. I shall only now observe, that by its mechanical Pressures and alternate Remissions, it produces in weak overstretch'd Fibres and Vessels, an artificial Action, not much unlike the natural one in a sound State; by which Means any unnatural Concretion of the Humours may be prevented, Concoction may be promoted, the Circulation render'd free and brisk, and the Spirits recruited; in short, every Advantage, in some proportion or other, may with good Reason be suppos'd to be gain'd by it, that depends upon the regular Action of the Fibres; and what those are, any one may be inform'd by consulting *Baglivi* and *Borelli*, in the Places quoted in the Margin.* Upon this Account the Ancients made it a great part of their *Ἀποθεραπεία*, i. e. their Method

* *Baglivi Specimen de Fibra Motrice*, p. 261. & *Opusculum Santorini*, p. 759. Edit. Antwerpiae. *Borelli de Motu Animalium*, pars secunda, cap. 1. &c.

for refreshing Athleticks after their violent Exercises; and Jockeys, we all know, use it to Race-Horses, the Tone or Elasticity of whose Vessels being impair'd by the great Overstretching, the Effects of their violent Motion, by this Means, and a little Rest, are restor'd. Now any considering Person may hence easily perceive of what sovereign Use this so much neglected Exercise may be, in promoting the Purposes of this first Indication, in preserving of Health in general, and the Cure of many Distempers.

I HAVE given several Cautions as I have gone along, and have now two or three more to add, before I proceed to explain the Method propos'd by the second Indication. (I.) In all Chronical Cases, neither the Assistance of Medicines, nor Diet, nor Exercise, nor any thing else, can be suppos'd to produce a momentary or sudden Change. Acute Diseases generally proceed from some sudden Alteration or Attack, and the Effects are quick and violent; Death or Recovery quickly ensues; the strongest and healthiest Constitution is no Guard; the Case is quite different in the GOUT and other chronical Disorders, whether proceeding from the Abuse of the Nonnaturals, or any other Cause, the Change brought upon the Constitution is by Steps, slow and gradual, and almost universal, the whole Habit is gradually deprav'd; *Nemo repente fuit turpissimus,*

F

simus, may be affirm'd of the Habit in this Case, and this is the Reason why a momentary Change is not to be expected; and vain would it be to do so, when, *alas!* Art is here too often vainly employ'd to give a new Constitution, and a new Life. What I am to infer from hence is, that the Methods I have been recommending of Diet, Exercise, &c. are to be long persisted in; for Instance, Exercise must be used daily, for Years together, and even in the Time of the Paroxysm; tho' it be troublesome at first, it will afterwards become more easy, and will, among other good Effects, have this desirable Tendency, perhaps beyond any thing in the known World, to forward a good Night's Sleep.

MOST People are apt to indulge themselves in the Expectation of more sudden Relief than the Nature of the Cure will admit of, as if they thought Methods of Cure were always to act like Charms, without putting them to the Expence of much Time or Pains; or else they are so fond of internal Medicines, and even such as are of the violent kind, whose Effects are obvious to their Senses, in exclusion of every Method of Diet, Exercise, &c. and every external and mechanical Method, so highly commended by the Ancients, that a Physician who recommends it to them, is in danger either of being thought unable to relieve them,

them, or insisting upon Trifles to prolong the Cure; what tho' the Method be slow, without any present sensible Relief, yet long persisted in, 'tis often sure, *crescit eundo*, and always safe; which is more, I apprehend, than can be said of the Hodge-podge of internal Medicines, too often substituted in its room; we observe by continual dropping, so soft a Body as Water can act upon Stone,

Gutta cavat Lapidem non Vi sed saepe cadendo. —

The Smith, by incessantly following his Blow, can bring Heat into his Bar of Iron; so that where the Act itself, simply considered, is weak and trivial, yet the Habit is of the greatest Efficacy; we often discern by the Effects, that Distempers must have been long a breeding before we perceived them; and why should we not conclude they must regularly go off, and leisurly too? But if there was a possibility of shaking them off sooner, surely the Ease, the Certainty, the Security, will compensate for the Slowness of the Progress. If Men would but duly reflect, they would with Pleasure undergo the Fatigue of reducing a disordered Constitution to its former State, by slow Measures, especially when they considered that violent ones are unsafe, unpleasant, and absolutely

solutely to be omitted; and then they would soon, I doubt not, by Experience be convinced, that Health, as well as Sickneſs, may approach inſenſibly, and that their tedious Struggles, and ſeemingly fruitleſs Endeavours, did really gain Ground upon the ſecret and intimate Springs of the Oeconomy, tho' at firſt they could not be ſenſible of the leaſt Relief; and when once, upon the uſe of ſuch gradual Means, there appears a ſenſible Amendment, the Point is almoſt gain'd, and more than half done.

WHAT is now ſaid would make the greater Impreſſion, as *Fuller** obſerves, talking of the Power of Exerciſe, could we but have an Hiſtory of the fatal Miſcarriages which happen upon too violent and haſty Methods of Cure, “ An Hiſtory (ſays he) “ which I doubt would prove a very vo- “ luminous one; that Raſhneſs being too “ uſual in both acute and chronical Caſes: “ In the firſt, many are apt to force an In- “ dication, rather than wait for one. In “ the latter, the World abounds with Ex- “ amples of the Folly and Impatience of “ Mankind. To inſtance but in the Dropſy, “ who is there almoſt, who cannot furniſh “ you with the Story of one, who, from “ an hopeful Condition in the uſe of Diure- “ ticks, and corroborative Things, caſt him- “ ſelf into the Grave, by violent Purgatives,

* *Medicina Gymnaſtica*, p. 62.

“ recommended by some compassionate
“ Friend or other, to carry off the Wa-
“ ters at once, with a Bead-Roll of Sto-
“ ries to vouch its Success; when the other
“ Method, with a little Patience, had cer-
“ tainly brought him to his former Health,
“ and perhaps in much less Time than his
“ Disease was contracted. So difficult it is
“ for unhappy Man to bear the Penalty of
“ some Months, for the Demerit of some
“ Years, and by manly Considerations to
“ keep from entangling himself in his Chain,
“ instead of getting out of it.” The In-
stances of the preposterous and hasty Ap-
plications of Medicines Evacuant, Repel-
lant, and such-like, whereby the GOUT has
been driven back to work its Tragedies up-
on the Brain, Lungs, and other vital Parts,
in the most deplorable Events, are many
and well known.

(2.) 'Tis a good Rule to make a constant
Practice of going early to bed, not only in
the Time of the Paroxysm, but out of it;
the principal Reason is, because the Warmth
of the Bed may in some measure counterba-
lance the Inclemencies of the Evening aris-
ing from the Absence of the Sun. This is
certain, and of indubitable Experience, that
Persons who go early to bed, rise in the
Morning much more vegete, chearful, and
every way better qualified for Action, and
the

the several Purposes of Life. *Sydenham* * lays a great Stress upon it, and says, tho' some People may pretend 'tis the same thing whether they go early or late to bed, provided the Number of Hours be equal; *e. g.* whether they go to bed at Nine a-Clock and rise at Five, or go to bed at Eleven, and rise at Seven; he can from Experience contradict that pretended Fact.

(3.) IRREGULAR Passions, hard Study, too great Thoughtfulness, and Venery too much indulg'd, as they directly counteract, and militate against every good Effect that may be the Consequence of the Method recommended, are carefully to be avoided; *Sanctorius* † has illustrated by Facts and Experiments, what is proper to be said to enforce this Rule, so very much to the Purpose, that thither I shall refer my Readers; and the rather, because his Aphorisms, translated into *English* by Dr. *Quincy*, and explained with Notes, are readily come at.

(4.) LASTLY, I would observe, that tho' many may think several of these Things Trifles, and little Things, and may be disposed to be so witty as to call them Cookery or Nursery, yet sure I am, to the Sick these little Things are of great Moment, perhaps more so than all the Trash they are apt to be so vainly fond of; and I doubt not, the Learned will bear me Witness, that in such

* *Ibid.* p. 433. † *Vid.* *Quincy's* *S. Med. Statica.*

little Things as these, the superior Wisdom of *Hippocrates*, and of many of the ancient *Greek* and *Latin* Fathers principally consisted, to the accurate Management of which, their superior Success is chiefly to be attributed, and by which they were enabled to accomplish those Things, which the modern Practice by despising too often fall short of.

THE second Method propos'd, is to obtund and blunt the Acrimony when the Fluids are already infected.

S. I. WHEN the particular Quality of the Acrimony is not known, Emollients and Diluters are only indicated. Of the first Kind, are a Diet and Medicines compos'd of the soft mucilaginous Plants, Herbs, Roots, and Grains, with a good Portion of Milk in all its various Preparations, to Constitutions that agree with a Milk-Diet. For the sake of some Readers, I shall collect out of the whole Class of Emollients*, some of the best, and they are as follow; the Flowers, Leaves and Roots of Mallows; the Flowers and Leaves of Melilot and Elder; the Herb Comfrey, Cichory, Lettice, Bete, Spinage, Endive, Dandelion, Mercury, &c. Of this Kind also are the Grains, and many of the ripe Fruits. With

* *Boerhave's Mat. Med. p. 8. Quincy's Disp. p. 117.*

these Ingredients a Variety of Emulsions, Decoctions, Broths, &c. may be compos'd to answer the several Purposes of Medicine and Diet too: In this Intention I thought to have added some Forms, but must pass them over to avoid being tedious.

THE strengthening the Instruments of Digestion, the Business of the first Process, is a proper Preparatory to render the other Methods effectual; without a due regard to this, the Diet and Medicines now recommended, tho' of the softest Kind, would be so far from answering the Intention design'd, that on the contrary, by spontaneously changing in the Manner above described, they would contract an Acrimony; which is carefully to be observ'd.

AMONG the many Advantages that may be reasonably suppos'd to be the Consequence of a cooling, soft, mucilaginous, emollient Diet, managed after this Manner, there are two of no small Account; the last of which especially, has always been thought to be of the greatest Consequence in this Distemper. The first is, the relaxing and softening, as far as may be, that rigid stiff state of the Solids that I have said always accompanies this Distemper; which is the Practice, Method, Manner of Diet and Medicine, that in the beginning of this Discourse I in general said was indicated to answer this Intention.

tention. The last is the well-known Tendency this Method has, among other Things, to prevent the Growth or Increase of the Gravel and Stone, so frequently accompanying the Gout, and promote their Discharge.

§. II. As to Diluters, Water is the most sovereign Diluter and universal Dissolver of all Salts in the known World. The simple Element of Water, a pure unmix'd Fluid, is no where to be found; that which comes nearest to it, the lightest Water, that is least impregnated with any heterogeneous Qualities, mineral, saline, or any other, is the best for common Use. Too great Care cannot be taken about the Choice of Water, of which any one may be convinc'd, who will take Notice of the many Inconveniencies that have been observ'd by the best Authors to arise from a Neglect therein; I have refer'd to some of them in the Margin, * whence the Reader may inform himself. I have only one Observation to add, that whereas Water, when taken alone in the necessary Quantity, may probably too soon pass off, and not mix sufficiently with the Blood; I would infer, that when 'tis boil'd into a Decoction, with some of the soft e-

* *Mead's Essay on Poisons.* Dr. J. H. Scelera Aquarum Listar. *Sanctorius Medicina Statica, Sect. 2. Aph. 6. Sect. 3. Aph. 13.*

mollient Herbs, or a proper Proportion of the Grains, such as Barley or Oatmeal, it may have its Virtues increas'd, and become every way better for the Purposes recommended.

§. III. This I have said, is the general Method to be pursu'd to obtund and blunt the Acrimony of the Fluids, when the particular Quality of that Acrimony is not known; but if it be, then a further Assistance may be afforded by opposing it with its contrary; *e. g.* if the Acrimony be of the acid Kind, which many Physicians have thought they have had sufficient Foundation to assert, why then the Diet must be confin'd to animal Food principally and Water, the Medicines must be drawn from that Class of Absorbents, the volatile, and fixed Alcalis, and *è contra*.

THE third Indication propos'd, was to promote the Discharge of the Salts and acrid Parts of the Blood, and particularly that most copious and natural one by the Surface.

§. I. THERE are three Methods of Evacuation that are best suited to answer this Purpose, that by Urine, and Stool, but chiefly and best of all by Perspiration. Of the first Kind are Diureticks, the lenient are the best;

best ; and here again I must recommend Water, which for the Purposes of breaking and dissolving the Salts, and carrying them out of the Body, can be exceeded by none of the fam'd Diureticks : *Cheyne* recommends for this Purpose *Bath* and *German Spaw* Waters, and all other mineral, chalibeat Water, *Dwarf-Elder Tea*, *Trifoil Tea*, light quick *Green Tea*, small spicy Bitters on Water, and such-like, drank freely, Blood-warm, on an empty Stomach, as highly useful in Intervals of the GOUT ; “ Water (he
 “ says) is the universal Dissolvent of Salts
 “ of all sorts ; and being replenish'd with the
 “ spicy, bitter and active Parts of other Bo-
 “ dies, it strengthens the Stomach and Bowels,
 “ breaks and dissolves the Salts, cleanses the
 “ Insides of the Vessels from the Foulness
 “ that constantly adheres to them, and car-
 “ ries it out of the Body, by increas'd Per-
 “ spiration and Urine.” * He afterwards re-
 sumes the Subject of *Bath* Waters, and gives them this high Encomium, that † “ a well-
 “ order'd Course of *Bath Waters*, with
 “ Chalibeats and warm Bitters, and a fre-
 “ quent and regular Use of Stomach Purges,
 “ will be found to succeed best in Gouty
 “ as well as other chronical Cases.” He then proceeds to account for the Effects of *Bath Waters*, in which he is very large :

* *Essay on the Gout*, p. 23. † *Ibid.* p. 44.

The Reader, if he please, may consult him ‡.

§. II. I am at a Loss to recommend any thing upon the Head of Purgatives, when I find *Sydenham*, that accurate and honest Observer, so fully and universally condemning them all ; “ *Ego certè (says he) per-*
 “ *suassimus sum, à jugi & sæpe iterata*
 “ *Experientia edoctus, Catharsin omnem*
 “ *tam per lenientia, quam per fortiora*
 “ *Medicamenta, qualia pro more Articulis*
 “ *expurgandis destinantur, plurimum no-*
 “ *cere ; sive in Paroxysmo ad minuendam*
 “ *Materiam peccantem, sive in sine ad dissi-*
 “ *pandas Morbi Reliquias, sive in perfecta*
 “ *Intermissione & recta Valetudine, ut*
 “ *venturo Paroxysmo occurratur, Pur-*
 “ *gatio in Usus revocetur.*” *. That his Arguments may have their full Force, I shall collect them together : The two first Arguments are taken from *Hippocrates’s* Aphorisms, with whose Writings our *English Hippocrates* was very conversant : (1.) *Cocta non cruda sunt medicanda*, i. e. to apply it to the Case in Hand, no Evacuation is to be attempted of crude Humours, unconcocted, and not fit to pass off. But, (2.) when that is the Case, ’tis only to be done *ducente Natura*, in the Way which Nature points out ; now the *Fomes Morbi* (as he calls it)

‡ *Essay on the Gout*, from p. 45 to p. 71. * *Opera Med.* p. 414.

by an invariable Law of Nature is driven into the Extremities; he uses three other Arguments supported by these two, and confirm'd by manifold Observation. (3.) That Purgatives administred in the Time of the Paroxysm, waste the Spirits and Strength, whence the Paroxysm becomes more violent, and frequently forces the Humour back into the Mass of Blood, which, by fixing upon some of the Viscera, endangers Life. (4.) If given towards the Conclusion of the Fit; they bring on a new Paroxysm, not milder than the former. (5.) Purgatives administer'd in the Intervals don't prevent the Fit, on the contrary, he has observ'd the Symptoms more violent after such a Process; nay and sometimes the Humour which was preparing by Nature to be thrown upon the Extremities, endangering some of the vital Parts. These Arguments strongly conclude and militate against the Use of any violent Purgatives, at least in the Time of the Paroxysm; how much more they conclude, I must leave every Body to judge.

EVERY Paroxysm of the GOUT is a Process of Nature to perform a most solemn Depuration of some of the most subtile and and minute Parts and Springs of the Animal Machinery; which Process no Art can imitate, nor the most powerful and active Medicine effectuate: *est profundissima & lentissima*

tissima Purgatio senilis sanguinis, no artificial Purgatives, the most active, can imitate Nature, or reach the Parts, and expel the Humour ; in this Sense, 'tis true, *Coctæ non cruda sunt medicanda, nec aliâ quam Natura monstrat Viâ* ; for this Reason in the Times of the Paroxysms, Nature is no more to be disturb'd than in Monthly Purgations of the Sex ; but does it therefore follow that the *Fomes* of the Disease, the Materials that are preparing in the Intervals, either to bring on or increase a new Paroxysm, may not be discharg'd ? If the stronger Purgatives can't reach the Humour, because it is got into the last Stages of Circulation ; and if they could, would do no harm, because it is preparing to be discharg'd by a particular Process of Nature ; does it therefore follow, that the acrid saline Parts of animal or vegetable Bodies, that are not yet got past the first or second Stage of Concoction, but are Materials, if let pass, highly suited to form and aggravate this Distemper, may not be discharg'd with great Advantage ? If that be a good Reason, which *Sydenham* gives, why Purgatives make the Paroxysm more violent, which will readily be granted, *viz.* because they tend to weaken the Powers of Concoction, and waste the Spirits and Strength, especially (as he observes) of *hypocondriac* and *hysteric* People ; Why then that same can never be a
good

good Reason against the Use of those Purgatives that do not do so? as 'tis notorious the milder kind never do, especially to strong and robust Persons.

WHOEVER considers these Things duly, might perhaps little expect to find *Sydenham* condemning the Use of Purgatives, without any Restriction; one would imagine he only meant the stronger Purgatives, and the rather, because in another Place he recommends the Use of Manna once a Week, “*Non abs re erit semel in Septimana, Alvum Manna subducere, & singulis noctibus post Purgationem Paregoricum exhibere;*” * but yet in the fore-quoted Place he peremptorily asserts, “*Ca- tharsin omnem tam per Lenientia quam per fortiora Medicamenta, &c.*” It lays me under some Difficulty to oppose myself, where this great Man's Authority stands in my Way; I shall leave the Matter in a great Measure *sub Judice*.

I SHALL just observe, that not only many of the Moderns, but some of the Ancients also, † commend Purgatives in this Distemper; so that this Method is far from being a Modern Invention, as some ignorantly pretend: *Alexander* recommends it much, gives several Forms, in most of which *Hermodactils* is a great Thing with him.

* *Processus integ.* p. 103. † *Friend's Hist. of Physic.*

IF, upon the Whole, any Persons shall think fit to approve of gentle Purgatives in the Intervals of the GOUT, to carry out of the Blood part at least of that Acrimony, which unsubstid'd there, and carried farther into the Habit, would work its Tragedies; I would recommend the Use of *Rhubarb*, or the *Lenitive Electuary*, or of *Manna*, and such-like Medicines; if the *Rhubarb* be join'd in Infusion with a few of the gentle Stomach-Bitters, 'twill be much improv'd, and is the best Medicine I can recommend for common Use; strengthening the Stomach and Bowels, and evacuating at the same time.

I READILY own, these kind of Purgatives can have no Tendency to eradicate the Humour when it is got far into the Habit; but this is not what I am recommending them for; they labour under this Inconvenience with almost every other internal Remedy, that they carry the Effects little farther than the first Passages, and consequently, I apprehend, 'tis in another Way we must expect to do any great Matters by the Art in any Disease.

I WILL not take upon me to determine whether the active Purgatives have any Virtues adequate to the Effects that are promis'd from them: It will be a Recommendation of them to many perhaps, to say that Dr. *Boerhave* recommends them join'd
with

with Mercurials, but with this Caution, always to administer an *Opiate* the Evening of the same Day.* In his Lecture upon the *Aphorism* refer'd to in the Margin, I remember to have heard him recommend *Jalap* or *Diagrid.* with a proper Dose of *Mercur. Dulcis*; and if the Medicine had its proper Effect, an *Opiate* in the Evening, which he promises would prevent any bad Effects that might proceed from the Ruffle: I should think, if the *Mercury* be administered the Night before at Bed-time, and the Purgative next Morning, the Method would be improv'd; the Reason is obvious.

I KNOW no other Instance in which this *Professor* differs so widely from *Sydenham*, whose Observations in almost all other Instances, next to *Hippocrates's*, he with the greatest Applause frequently makes use of to support his Reasonings and Method of Practice; a Man of his Learning, I doubt not, knows very well how to defend the Reasons upon which this Practice is founded: What I remember to have heard him say, is this, That *Mercury*, by fusing the Blood and pervading the whole Body, must, especially when join'd with such Purgatives, dispose every thing heterogeneous in the Blood to a *Secession*; not that such Purging would absolutely take away the GOUT, but that in the Reason of Things it would,

* *Aphorif.* 1276.

when administred at long Intervals, with a suitable Diet, obstinately kept to, dispose the morbid Matter, or *illud ultimum*, as he calls it, to a *Secession*; and then (he added) that if the Patient would abstain from all Wine, he did believe, in the next Paroxysm, he would not have much Pain. Hence I collect (tho' he did not say what that proper Diet is) that a total Abstinence from Wine is one principal Part of the Regulation, and consequently 'tis a *sine qua non*, without which this Method, nor perhaps any other, will afford any extraordinary Assistance.

CHEYNE* thinks *Sydenham* is in the wrong to forbid all manner of Evacuations; and recommends warm Stomach Purges not only in the Intervals of the GOUT, but in the flying light Touches of the GOUT also, out of the cardinal and critical Fits, Spring and Fall; the Reasons he gives for it are as follow, because they are “ an excellent Remedy to send these a going, “ to lessen the Fits, and lengthen the Intervals: (He adds) A Person out of the Pain and Inflammation of the Fits, and their Intervals (except his natural Disposition to breed another Fit) is, to all Intentions of Medicines, the same as a well Person. And all Medicines levelled against other Diseases incident to human

* *Essay on the Gout*, p. 22.

“ Bodies, may be as safely administer’d to a
“ Gouty (regard being had to his particular
“ Constitution) as to any other Person.”

§. III. THE last Method of Evacuation propos’d, the promoting a gentle, uniform, continu’d Perspiration and Breathing-Sweat, affords the most copious Discharge of any or all the sensible Evacuations put together, as appears from statical Experiment;* and has this superior Advantage to the former, that it may with great Safety and much Comfort be made use of in the Paroxysms of the Distemper; much the greater Part of all the Food taken in, passes the *Emunctories* of the first and second *Concoction*, (*Prop.* 7.) those by Stool and Urine, and thence getting into the third Stage, is either added to the true Substance of the Parts, taken up by some of the Viscera or Glands for publick Use, or discharg’d by Perspiration. If eight Pounds of Meat and Drink are taken in one Day, the Quantity that usually goes off by insensible Perspiration in that time is five Pounds,† and that Part of it alone which is discharg’d by Perspiration through the Mouth in the Space of one Day, amounts to about half a Pound *cæteris paribus*.‡ There are indeed several Cir-

* Sanctör. *Med. Stat. Sect.* 1. *Aph.* 4, 5, &c. † *Ib.* *Sect.* 1. *Aph.* 6. ‡ *Ibid.* *Aph.* 5.

cumstances that make a difference; *Sanctorius* considers many of them; I'll mention one, The more robust and hale the Constitution, the greater is the Quantity of Perspiration, and the other Evacuations less, and *è contrâ*. *Lewenhoeck's* Experiments will help us to account for these surprising Facts; he has discovered the Texture of the *Cuticula* to be scaly, in the Compass of one cuticular Scale he reckons there may be five Hundred excretory Channels, and that a Grain of Sand will cover one Hundred and twenty five Thousand Orifices thro' which we daily perspire.

HENCE it follows, that insensible Transpiration is to all the sensible Evacuations as five to three. An Allowance must be made in *England*, and in Climates colder than where *Sanctorius* try'd his Experiments; for the Quantity perspir'd is *cæteris paribus* proportionate to the degree of Heat; Dr. *James Keil* of *Northampton* has done this for us, by adjusting † *Sanctorius's* Calculation to our own Country.

HENCE we account easily, why the *Perspiratio retenta*, either by what is called Catching Cold, or any other Way, should produce much worse Effects than an Obstruction of the sensible Evacuations, and

† *Vid. Keil's Aphorisms in Quincy's Translation of Sanctorius towards the End.*

lay the Foundation of the most violent Diseases.

HENCE also we argue, that any other Evacuations in such a Case, whether Phlebotomy, Diureticks, or Purgatives, can do little Service, either not reaching the remote Seat of such Obstructions, or if they do, being liable to so many Alterations before they get so far.

HENCE also we argue with *Sanctorius*,* that those Physicians are worthy of Blame, who in all Manner of Distempers have regard only to what is evacuated by Stool and Urine, and never take any Notice of the Discharges by insensible Perspiration.

AND, lastly, from what has been said, and the foregoing Doctrine compared together, we see the great Use in particular of all Methods in the GOUT that promote this Evacuation; and particularly Externals, as being most practicable, such as Exercises, Frictions, Baths, and the like: The Reason is, because when the elastick Tone of the Fibres, which gives all Organs their due Powers, and particularly by the easy and steady Contractions, Concussion and Vibrations of their natural Spring, begins, promotes, and at last effects the Expulsion of that perspirable Matter which is left upon the Constitution to be thrown off, is impair'd; no other Art can so well imitate it, and supply

* *Med. Statica, Sect. 1. Aph. 61.*

the Defect, without which it is to be expected it will be left upon the Habit, unless provident Nature returns it by the re-fluent Blood, and passes it off by some of the opener Outlets, which is frequently done.

It has fall'n so much in my Way before to mention the best Methods to preserve or promote the natural Perspiration, and a great part of the Doctrine of *Sanctorius* in the Book I have frequently quoted is so directly to this Purpose, as almost intirely excludes any farther Directions, unless I were to repeat what I said before, or directly transcribe what *Sanctorius* and Dr. *Keil* have delivered on that Subject; but that would as ill suit the proper Intention of writing Books of any kind, as it would the Convenience of the Reader.

I HAVE recommended Exercise, chiefly Riding on Horseback, Chafings, or the Use of the Flesh-Brush, and I wou'd add proper Baths, as the most sovereign Methods in this Case: 'Tis well known in what high Esteem this kind of Practice was among the Ancients, and in warm Climates too; what great Advantages then might be expected from it in colder, where Perspiration is more liable to be obstructed, if we were but to follow this Method with great Assiduity and long Continuance, I need not say.

IF a Person happen to be obstinately costive, he begins to be uneasy, and has Recourse to purging Medicines; whereas a few Ounces of the *Materia Perspirabilis* sent off, will obviate any Inconveniencies thence arising, which cannot be done *è contra*; but if a few Ounces of the *Materia Perspirabilis* is retain'd, there is seldom much Concern about it, unless by the Quantity of the Fluids being thus much increased, and the Capacity of the Vessels lessen'd, the Circulation should be set a going, or unless (Nature not being able to throw off the Load by some of the usual Outlets, the Kidneys, salival, nasal Glands, &c.) it should stop short, and fix upon the Lungs or some other of the noble Parts, and discover itself in a Cough, Headach, &c. and the Patient is rous'd; but what then? Why then a Purgative is administered to carry off a Load it can never reach, by Ways Nature never intended it should; which, if it could be done, Nature by being violently thus forced out of her Way, might never be able to recover herself, and make the like Discharges in Quantity by Perspiration again: Or an Opiat perhaps is administered, to stop *Archæus*' Mouth, to pacify the Tumult, and leave the Patient to be silently oppress'd. Is not the Practice of the Ancients in such Cases as these, much more likely to be successful? Would not a warm Bath, for Instance,

stance, and assiduous Chafing, and this repeated, or some Method of Exercise where 'tis proper, be much more likely (by stimulating or opening that Part which was primarily obstructed, in order to render it able to make its wonted Discharge) be much more likely, I say, to recall a retain'd Perspiration, and discharge it? And is not every Obstruction too to be dislodg'd and carried out of the Habit in the Way *quâ monstrat Natura*, if it possibly can, and in no other Way till that be first attempted?

WHAT mighty Use may be made of this Doctrine, if it appears to be just, in regulating Practice; in the Beginnings especially of several Distempers, that have for their Source an obstructed Perspiration; as particularly many acute Fevers, and also in some particular Periods of the Small-Pox, where the opening the Pores, and rendering them free and perspirable, would save the Patient's Life; I think it not to the Purpose at present, as I am only treating of the GOUT, to inquire into; but shall leave it to the Reflection of the Learned.

To apply this Method to the GOUT: The Use of Warm-bathing I shall defer till I come designedly to speak of the *Bath-Waters*, when I shall relate a very remarkable History to my Purpose. I have said, when I was inculcating the Method of Exercise, that *Sydenham* lays so great a Stress upon

upon it, as to propose it as the most likely Means from his own Experience, not only to prevent the Increase of the Tophos, thrown upon the Joints; but to dissolve, and send them a packing. I will add an Instance of a Person, whom I am acquainted with, of much GOUT, who says, he has frequently got upon his Horse when his Hand and Fingers have been so lame and crippled with the GOUT, that he could with great Difficulty hold the Bridle, but has seldom gone far without finding the Pain, Stiffness, and Insensibility much decreased. No doubt the attempting of this Exercise while a Man labours under the Fit, will be very irksome and troublesome at first; yet by repeated Use, beginning with small Journeys, it becomes easy; and *Sydenham* says is always attended with Advantage. Such Instances as these, supported by such an Authority, I think will better influence Men to put in Practice a Method so highly beneficial, than any philosophical Harangue; and therefore I chose to enforce it in this Way. I shall only infer from hence, that if repeated Exercise is able to dislodge the Chalk-Stones thrown upon the Joints, and send them thro' the Surface, what may we not expect it will effect in all Cases where an obstructed Perspiration is to be much feared, prevented or removed? Chafing with warm Flannels, or the Flesh-Brush, is evidently of the same Kind, *i. e.* in

Use

Use and Tendency. I have before explained its Use, and thither I refer.

§. IV. THESE external Methods I apprehend are of much more Efficacy in answering the Purposes of this Intention than any internal Medicines, however studied or compounded they may be; and much better and more durably invigorate the Spirits and Strength, however dignified the others may be with the Titles of *Cordial*, *Recruiting*, *Expelling*, &c. It is sufficient to acquaint the Reader, that our Books abound with Medicines of this Class; most of which may do some Good, by promoting a Diaphoresis, or breathing Sweat, provided their heating, stimulating, acrid, or other bad Qualities, do not do more Harm. Sir *Walter Raleigh's* Cordial, *Venice Treacle*, *Mithridate*, *Electuar. de Ovo*, *Confect. Alkermes*, and a Rabble of others too many to mention, are recommended. It were to be wished (if I'm not mistaken) that the Modern Practice did less abound with internal Medicines, and those Medicines less compounded, to the almost intire Neglect of better, safer, more agreeable and easy Helps. If this be an Abuse, it much concerns, not only the Healths and Lives, but Pockets of Men, to have it reformed: But I'm afraid the Profits hence arising, as it is the best Argument for their Use (as the World goes) so it will

much

much interrupt any Reformation. To put a Patient upon a Method of Diet, Exercise or Regimen, is a plain intelligent Thing; has no Legerdemain nor Solemnity in it: No Farce can be carried on in that Way; the Patient understands what he is about; his Judgment may be convinced; and that, I am sorry to say it, suits not very well with the Craft of too many in every Profession; he has the Method of Cure put into his own Power, and then the Game is over.

I WOULD not be thought to condemn the Use of internal Medicines in general, nor of Diaphoreticks in particular, in the GOUT; but the too great Use of them, and the Use of them in the Neglect of better Helps.

THE Methods to promote a Diaphoresis by internal Medicines, are to be met with by those that are fond of them in every Author, and are a Part of that palliative Method I am to proceed to consider. *Boerhaave* proposes (I think) to promote this Discharge by *gr. ii. vel iii. Sal. C. C.* with a proper Dose of the Diatesseron Messue, to be taken every Morning before the Time of rising, for two, three or four Months together, drinking after it a Decoction of Sarsaparil, Absynth, Sassafr. &c. *usq; ad Initium Madoris*; and after that to drink Veal Broth, and use Chasing. This Method, I apprehend, he does not

I 2 intend

intend should be discontinued when the Paroxysm advances.

The fourth Method proposed was, That in the mean time, till the Fluids could be corrected, or their Acrimony discharged out of the Body, the Paroxysm, or the Violence of the Symptoms that attend it, should be mitigated.

§. I. THE Methods before proposed are chiefly Directions for the Conduct of Patients in the Intervals of this Distemper; tho' I have, as Opportunity offered, recommended several Things as useful in the Paroxysm; particularly, I have just now said, that Riding on Horseback has a Tendency to shorten the Fit, and render it more easy, nay to dissolve the Chalk Stones, and in Fact does do so. No doubt several of the Methods laid down, proper to promote Digestion or Concoction, and to preserve or restore a regular Perspiration, are also useful in the Paroxysm; I have before said so, and pointed out what they were; I have now very little to add. To deal much in general Directions I am not fond of in such Cases as these; the Success of such Directions depending upon such a Variety of Circumstances, and People being so little able in general to understand these Circumstances, is the Source of many Mistakes, and often creates a great deal of Danger,

Danger, in the Application of even the most innocent Rules and Remedies. Dr. *Cheyne* * has given very good Directions; and *Sydenham* † has done the like, about the Management of Patients in the Paroxysm. I leave every body to supply themselves from thence according to their own Prudence and Experience, and the Judgment of their proper Physicians, with what best suits their Constitution and Circumstances.

§. II. I THINK it proper, before I dismiss this Part of my Subject, to give a few Cautions. (1.) To be very sparing in the Use of any internal Medicines in the Time of the Fit, especially such as are acrid (*Prop.* 2.) aromatic, stimulating, and consequently heating, under the Name of Cordials; if they do not throw the Patient immediately into a breathing Sweat, they necessarily render him uneasy, restless, and do Mischief. I much doubt whether generous Sack, or White-Wine Whey, or the stronger Sort of Stomach-Wines, moderately indulged, be not to most Persons, and in most Cases, the best and safest Cordial. (2.) As very little Good is to be expected from any external Applications, even the best and safest of them, and great Mischief has accrued from the Use

* Vid. *Essay on the Gout*, p. 26 to 30.

† Vid. *Sydenham's Opera*, p. 438 to 441, and 442 to 444.

of many of them ; I must caution every body to beware of tampering in this Way, and never admit their Use, but when supported by the best Authority: *Sydenham* speaking of them in the Place I just referred to, says, “ *Fidenter assero, multa*
 “ *& longa Observatione suffultus, maxi-*
 “ *mam partem eorum qui Podagra periisse*
 “ *putantur, non tam ipso Morbo quam sub-*
 “ *lesta atq; indebita Medicatione fuisse pe-*
 “ *remptos.*” (3.) To avoid all those Medi-

cines, and that Part of Diet, be it what it will, which brings on a Sicknefs and Nausea, which may, for more Reasons than one, endanger the Patient. (4.) Opiats ought to be used sparingly, or never but when any Extremity calls for that Indulgence. (5.) I shall conclude with remarking, that Broths are to be preferred to solid Meats, because they will more easily pass; Vegetables, Wheys, and a milky Diet, are to be preferred to Animal Food; Mountain, Canary, Port, and the stronger Wines, are to be preferred to Rhenish, French, and other smaller Wines, that abound much with Tartar; good middling clean Beer to Wine of any Kind. But lastly, that sovereign Cordial, and generous Donative of Heaven, WATER, is in most Circumstances to be preferred (as I apprehend I before proved) to them all; *Provided* always, that such a Proportion of any of these be in Use as is found to be convenient
 for

for the Support of the Spirits and Strength ; for if the Choice of the Diet in Quantity and Quality be not invariably conformed to this Rule, great Mischief must necessarily ensue in a Distemper where 'tis of so much Consequence to preserve them in full Vigour.

A fifth Method may be, To carry off Part of the Food before it is quite robbed of its Salts ; and consequently prevent Part of that Acrimony thence derived to the Blood, from passing the Lacteals at all.

THIS Method I am intirely indebted to Dr. Cheyne for, who gave me the Hint. Most People perhaps may think it might well be spared, as answering no other End but to prevent Part of the Inconveniences and Punishment which, in the settled Order of Things, is the Consequence of Vice and Luxury ; and consequently abate the Force of perhaps the best Motive (with at least many, as being the most sensible one) to Virtue and Temperance. I can only say, that 'tis my Design to omit nothing I can think of, nor omit the mentioning or referring to every thing I have met with in any Author that is to the Purpose in this Distemper ; of which Kind I apprehend this may be. “ It is certain (says the Author) that great Abstinence from Flesh, Fish, and Wines, would prevent the Fluids from being overloaded with
“ gouty

“gouty Salts. It is also certain, that if the
 “Food be carried out before it is digested,
 “it will be pretty near the same thing as if
 “the Quantity carried out had not been ta-
 “ken down. Now if a Medicine can be
 “found, that, without weakening the Sto-
 “mach and Bowels, shall carry off the greater
 “Part of the Food, before it is quite robbed
 “of its Salts, it can’t fail to be of great Use
 “in the Intervals of the GOUT. For this
 “Purpose I would recommend fine Rhubarb,
 “taken regularly once, twice, or oftner, a
 “Week, in such a Dose as to procure two or
 “three Motions.*” He gives the Medicine
 several Encomiums, and says, “It will carry
 “off any Proportion of the Food one pleases;
 “and so reduce the Diet, as near as needs be,
 “to *Cornaro’s*; †” whose Case I shall soon
 relate from his own Life. He adds, ‡ “I
 “knew a noble Lord of great Worth and
 “much GOUT, who by taking from the
 “Hands of a Quack a Dram of Rhubarb,
 “ting’d with Cochineal to disguise it, every
 “Morning for the Space of six Weeks, lived
 “in Health for four Years after without any
 “Symptoms of it.” He further remarks,
 that ** “it is worth taking Notice, that all
 “the Preparations of this Medicine serve on-
 “ly to spoil it; and that it is best taken in
 “a Spoonful of Soup, or any other agreeable

* *Essay on the Gout*, p. 30.

† *ib.* p. 31.

‡ *ib.*

** *ib.* p. 33, 34.

“ Liquor, immediately before Dinner, or
“ chewed in a Morning fasting. But to those
“ to whom its Mawkishness is nauseous, he
“ recommends this Form: *Take Gentian and*
“ *Zedoary, of each a Dram; Serpentry*
“ *Root, and unscented Species of Diambra, of*
“ *each half a Dram; Cochineal and Saffron,*
“ *of each a Scruple; Orange Peel an Ounce;*
“ *infuse in a Quart of Mountain, in a warm*
“ *Place, twenty four Hours; strain, and to*
“ *the Liquor add three Ounces of the best*
“ *Rhubarb, Salt of Wormwood a Dram*
“ *and an half; set in a warm Sand-heat*
“ *twelve Hours; and then strain a second*
“ *time.* Of this four Spoonfuls every Night,
“ or every other Night, as Occasion re-
“ quired, he has found an excellent Remedy
“ in this and other chronical Cases. Where
“ no Preparation of Rhubarb will agree with
“ the Constitution, as there are many such,
“ then *Elixir Salutis*, Tincture of *Hiera*
“ *Picra*, a Solution of *Gum Guajac*, or the
“ *Scotch Pills*, might take Place; but that
“ all the Preparations of *Aloes* are apt to
“ throw out both *Gout* and *Piles*. How-
“ ever (he adds) in this Matter there is great
“ Variety; out of which every one may fit
“ themselves with what is most agreeable to
“ their own Constitutions; which, if they use
“ regularly and frequently, cannot fail to
“ prevent violent Fits of the GOUT, and
K “ perhaps

“ perhaps most other both *acute and chronical*
 “ Distempers.

The last and most compleat Method of Cure was, To prevent the acrid Parts of animal and vegetable Bodies from being carried into the Mass of Blood at all.

§. I. BY this conjoined Assistance I propose that the hereditary GOUT should always be relieved, the Violence of its Paroxysms in Quantity and Quality diminished, and the Intervals lengthened; that the acquired GOUT, if taken in time, should generally be eradicated, with the same Certainty, I have said, as Intermittents are by the Cortex. The Method by which this desirable End is in part to be accomplished I have already, under five different Indications, considered. The Acrimony obtained by a luxurious Diet, I have proved, is the only rational Account that has ever been given, why, of two Persons otherwise alike in Circumstances, and neither of them predisposed by any hereditary Conformation, one should have the GOUT, and the other not. I have proposed to prevent this Acrimony by the Method of Assimilation, which the *Ancients*, and *Sydenham* after them calls Concoction; and no doubt little Acrimony will escape this Method, except from the grosser Foods, or such as are more readily subject to that spontaneous Change, from whence

whence the Acrimony principally arises. I have proposed to obtund and enervate that which escapes, or send it a packing by some of the Outlets. I have proposed the palliative Cure. And lastly, for some Consolation to those that cannot overcome their vicious Habits, and avoid that Intemperance which in this Distemper especially is to be avoided, as a Man would the Bite of a *Mad Dog*, or a *Snake*, I have proposed a Medicine, which, taken with the Food, will lessen the Quantity digested, so as to make it perfectly the same as if that Quantity had not been indulged. I have now to propose to the brave and heroick, that are superior to every Habit of Sense and Vice, a Method of Diet, from whence, together with some of the former Assistances, no Acrimony shall accrue: This, from the Doctrine that has been delivered, as well as from the Reason of Things, must appear to be the least precarious, most compleat Method of Cure; and sure I am, if it was not so, more worthy the Man, the Philosopher, the Christian, than, for the Sake of gratifying the Itch of a depraved and vitiated Palate, to have Recourse to Art, to carry off the Food after it has tickled the Palate, or to enervate its noxious Parts, or to add an additional Strength to the Instruments of Digestion! To do what? Why to digest Things that Nature never intended should be digested; and therefore never calculated those Instruments of the Ma-

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chine to digest Things as far removed from the Simplicity and Moderation of our Fathers, as we are from their Manners and Virtues.

It may be objected, there can be no Method of Diet proposed from whence no Acrimony shall accrue: Perhaps not to weak and debilitated Constitutions, debilitated by repeated Acts of Intemperance; not to digestive Powers depressed below the Standard of Nature: To such Habits every thing, the most simple Diet (elementary Water only excepted, if that could be had) may remain unassimilated; and consequently, by a spontaneous Change, superinduce an Acrimony: But 'tis not supposed in this Case, that the digestive Powers are quite sunk; if they be impaired, a Method is proposed to restore them; which is certainly a good Preparative to the Entrance upon any Regimen. The Method of Diet, or rather Luxury, I have been condemning, is indeed superior to all the digestive Powers, superior to their full natural Force; nay, a great part of it superior too to the additional Force of Art: But the Diet I am proceeding to recommend is really vincible by the weaker Powers; and if at any time an Acrimony ensues, I hope to prove that is not the Acrimony of such bad Consequence in this Distemper.

INDEED those Parts (*Prop. 4.*) which, by the natural and inevitable Result of animal Action,

Action, are rendered unfit for Circulation, if long retained, may acquire an Acrimony, let the Food be what it will; but then Nature has provided an Outlet at hand for a ready Discharge (*Prop. 5.*) which may generally, if not always, be preserved in the due Exercise of its Office by the Methods above directed, if we don't too much oppress her by an additional Load; and it deserves further to be considered, that if this Discharge was prevented, yet still the Diet I am to propose, when once it is assimilated, with the greatest Difficulty admits an Aberration from the proper Nature of the human Fluids (*Prop. 1.*) and consequently is little likely to superinduce any Acrimony, or at least in such a Degree as to produce such violent Symptoms as we observe in Disorders, accompanied with Pain and Inflammation. An absolute Certainty cannot be promised in any Case.

§. 2. HAVING premised thus much, I proceed to lay down the following Rule, which I suppose will be allowed me as an Axiom; *viz. that, in all Kinds of Food, that which is most capable of a ready Assimilation* (*Prop. 7.*) *and at the same time is least liable, or perhaps not liable at all, to infect the Blood with any Acrimony* (*Prop. 10.*) *is the best.* This I think is evident. It remains to enquire what this Food is. 'Tis plain it must have these three following Properties.

(1.) *It*

(1.) *It must be such as may be readily assimilated, concocted, or digested.*

(2.) *Such as is not by Nature or Art acrid.*

(3.) *Such as cannot by any spontaneous Superinduction produce that Acrimony to which the animal Fluids are only subject. To say it can, if not assimilated spontaneously acquire an Acrimony of any other Kind, is nothing to the Purpose.*

Now the Acrimony to which the animal Fluids are only subject, is (*Prop. 10.*) a *putrid, volatile, alkaline Acrimony.*

THEREFORE that Food, which cannot superinduce this Acrimony, must be *cæteris paribus* the Food sought for.

'TIS to be remembered, I am now speaking of that Acrimony only, carried into the Mass of Blood by the Aliment; and then I apprehend, if it can be proved, that the Blood is only subject to a putrid, volatile, alkaline Acrimony, the Conclusion must be just. It would exceed all due Bounds to enter upon a formal Proof of this; I shall mention two or three Arguments: The chymical Analysis of the Blood, by an easy Process, with a gentle Fire, in which as little Alteration is made as possible, affords a large Quantity of *semiputrescent Spirit*, or Lymph, verging to the alkaline, volatile Nature. If to what remains
behind,

behind, or to this Spirit, as also to the Blood itself, be added *Ol. Vitrioli*, or *Ol. Tartari per Deliquium*, no Effervescence is observed. By a farther Process upon the Blood, this Spirit, or the *Residuum*, a *volatile, alkaline Salt*, a *putrid Oil*, effervescing with *Ol. Vitrioli* and an *Earth*, are produced. Or if any of these are left in a State of Rest and moderate Warmth for the Space of two or three Days, they resolve themselves into the same putrescent, volatile, alkaline Nature by a spontaneous Change; nor can there, by any Process from animal Fluids, be produced one Grain of any *Acid*, nor of any other Quality but that now described.

Corollary. THEREFORE the Blood in a sound State neither partakes of an *Acid*, nor an *Alkali*, but easily and only transmigrates into an *alcalescent Acrimony*; which was the Thing to be proved.

THERE are several other Arguments to the same Purpose; *e. g.* The Urine separated from the Blood by the Kidneys; which of all other things is apparently the most likely to discover the Nature of its Salts: The Bile by the Glands of the Liver, and indeed every other Fluid separated from the Blood, is in Fact either *femiputrescent*, *putrescent*, or easily convertible, or spontaneously resolvable into a *putrescent, volatile, alkaline Nature*; and, not to multiply Instances, such is also its Degeneracies, both in acute and chronical Distem-

Distempers. From no Experiment that has yet been made does it appear, that the Blood of diseased Persons, or any Fluid separated from the Blood, would yield an Acrimony of any other Kind.*

I KNOW it has been said, that an *acid Spirit* has been drawn from animal Bodies: I grant it may in very small Quantities; but not spontaneously, nor readily. The Case is this: Sea Salt, which is used in Food, is unconvertible and immutable; evades all the Powers of Circulation: Consequently from such Animals as eat Salt, and most probably from their Urine, may be extracted, by an elaborate Process, and a strong Fire, a small Quantity of an acid Spirit; but that from any Part of the animal Body, as such, by any spontaneous Change, there ever appeared, or by any chymical Process there ever was extracted, one Grain of an *Acid*, I will be bold to say no Experiment ever yet proved.

THE *Conclusion* therefore will stand good; That Food which cannot superinduce this Acrimony, cannot convey into the Blood one Grain of that Acrimony to which the Blood appears from certain Experiment only subject, must be *cæteris paribus* the Food sought for.

* The Reader may find some Experiments to confirm this Observation in the Philosophical Transactions. Vide Lowthorpe's Abridgement, Vol. 3, p. 95.

THREE Rules have been laid down ; by the first are excluded all Things, of whatever Kind or Nature they are, that don't admit of a ready Assimilation, don't easily digest and pass off (*Prop. 7.*) *This has been fully considered.*

By the second Rule, all acrid, aromatick, spicy Vegetables, such as *Pepper, Cloves, Ginger, &c.* all *Salts, animal, vegetable, fossil, mineral*; and consequently all Provisions *aromatized, pickled, soured, smoaked, salted*, are excluded: Every Contrivance of Art, whereby the wholesome, simple Productions of Nature are perverted into *spiritous Liquors*; such as the Juice of the Fruits, *Grapes, Apples, Pears, &c.* into *Wine*; of the Grains, *Barley, Oats, Wheat, &c.* into *Ale*; and the much more mischievous Reduction of both into a cursed, inflamable, burning Spirit, are excluded: But especially when these Spirits, by the Contrivance of Modern Luxury (as if the Experience of many Centuries had not fully evinced their compleat Ability to heat, burn, stupify and destroy) are *aromatized* with *Juniper, Anniseeds, &c.* they become a liquid Fire, Fire and Brimstone, in all Respects resemble the Waters of *Lethe*, or the River *Styx*, if any such there were, as ancient Poets sing; and are to be avoided as the Bite of a mad Dog or a Serpent. Lastly, every sharp, acute *Acid*, especially of the artificial, and particularly the mineral
I Kind,

Kind, are by this Rule excluded; but as these *Acids* not readily, if at all, get into the Blood *quatenus Acids*, but affect the first Passages, their Acrimony is of the less Consequence. *These have also been explained.*

By the third Rule, all *Alcalis*, and every Thing of an animal or vegetable Nature, that is readily so convertible, are excluded; consequently all animal Food is at once thrown aside, and all those Vegetables that either spontaneously change into an *alkaline, putrid Nature*, or by chymical Analysis easily afford an *Alkali* of the same Nature. Under this 3d Regulation then is that Method of Diet also to be, from whence a compleat Cure can be expected; *and this remains now to be considered.* But before I proceed, I shall mention some of those Plants that afford an *Alkali* that are in Kitchen Use; of this Kind are the *Horse-Radish, Onions, Mustard, Scurvy-Grass, Italian Brocoli, Cabbage* of all Kind, and most *acrid* Plants.

THE Diet therefore to be recommended for the Purposes above declared, may be selected out of any Thing used for Food, or that is convertible into Chyle, not excepted against by these three general Rules; 'tis difficult indeed to fix upon any Thing against which no Exception at all will lie from any of them, *e. g.* supposing it be said, a well-chosen vegetable Diet, such as has been recommended, is the best; why if it be brought
to

to this Touchstone, it may indeed be found to quadrate with the second and third Rules, but hardly with the first; for such Things certainly require more active Powers to reduce them to a Nature similar to that of the Blood, as being so very remote from it; on the contrary, supposing animal Food be fixed upon, that certainly agrees with the first and second Rule, but when 'ts applied to the last, it differs *toto Cælo*: It may indeed be easily digested, readily admit of a Dissolution; and of itself, without any considerable Change, afford a similar Nourishment; but then for this very same Reason it also is quickly putrified, volatilized, and therefore is very liable to send into the Blood that *putrid, volatile, alcalescent Acrimony*, to which the animal Fluids are so subject, and which is of such bad Consequence in this Distemper. The Medium between these two bid the fairest; of this Kind there is only one Thing in Nature, and that is MILK.

§. III. LET us a little examine the Nature of Milk. *Milk* is properly a Neutralist; 'tis the choicest Parts, the essential Salts and Oils, of the choicest Vegetables, diluted in Water, and by the Action of the animal Powers intimately united together, and elaborated into an Emulsion: On the one hand, 'tis secured by its vegetable Origin from that Acrimony which the 3d Rule provides against; and on

the other hand, 'tis far enough removed from that Obstinacy of Digestion particular to most Vegetables; for by circulating a few Turns in the animal Machine, it is some Degrees removed from a vegetable Nature to an animal; and consequently, more nearly approaches to that *Assimilation* (*Prop. 7.*) which the first Rule makes so necessary.

IN short, it answers all the Qualities demanded: *It is readily assimilated; is easily reducible to Nourishment: And farther* (which ought much to recommend it) *is the most natural Food, what Nature points out and directs to: 'Tis not of itself acrid; it is not very liable to contract an Acrimony. That Acrimony, when 'tis contracted, can with no Probability be supposed to pass the Lacteals. If it should be communicated to the Blood, 'tis readily assimilated. And lastly, it never can contract, i. e. spontaneously contract that Acrimony, to which the animal Fluids are only subject.*

WHO sees not, at first Sight, that a Diet endued with all these good Qualities must necessarily perform what was promised, cure the acquired GOUT, when taken in time; and if not the hereditary, yet render it much less burdensome.

TWO Things indeed are supposed, *viz.* That the Materials already lodged in the Habit, the Acrimony carried perhaps into the
remotest

remotest Circulation, by a quite different Diet, should be carried off; and that the Parts (*Prop. 4.*) which, by the very same Actions by which Life is continued, are inevitably rendered unfit for Circulation, should be discharged by that natural, free, insensible Perspiration provided for that Purpose: Not that it is at all likely that an obstructed Perspiration should alone produce a Fit of the GOUT; but it may render the Cure more difficult, and less compleat. These two Things supposed, 'tis next to demonstrable, that as long as a Diet qualited in the Manner above related is continued, no more Fuel can be added to feed this Distemper.

INDEED, a Return to a former luxurious Diet must also, in the Nature of Things, occasion a Return of the Distemper; and as it appears *a posteriori* with Exasperations too. Whether persisting in it to Death be necessary, I cannot ascertain; but I'm in Hopes future Experience will teach us, that after the Distemper is overcome by a Milk-Diet, that then a religious Perseverance in that Temperance recommended under the former Heads will be sufficient to prevent a Return.

IN order to make it more fully appear, that a Milk-Diet is precisely the Thing sought for, let us inquire how it accords with the Qualities required. And in the first Place, *It is readily assimilated; is easily reducible to Nourishment*: 'Tis the very Thing itself to which
Nature

Nature reduces all the Food, how contrary soever it be to it, before it is sent into the Blood. The Learned very well know, that the Chyle, by that time it passeth into the left Subclavian Vein, neither differs from Milk, or a thinner Sort of Cream, in Taste, Smell, or any other sensible Quality. I have added farther to recommended it, that *it is the most natural Food, what Nature points out and directs to.* 'Tis the Food of Nature, what God directs the Infant to ('till perverted by the Obstinacy of Custom) for the Support and Increase of Strength and Life. What Inference hence ought to be drawn is obvious. *It thus accords most compleatly to the first Rule.*

'Tis not of itself acrid; is not naturally so; this appears *per se*: *It thus agrees with the second Rule.* I have added farther to illustrate the Matter, that this Diet *is not very liable to contract any Acrimony.* Milk is so far assimilated or concocted into the Nature of our Fluids, that it does in all Circumstances resemble that very Chyle which has pass'd thro' the digestive Powers of the first Concoction; consequently, stands in little Need of the Action of such Powers; 'tis almost sufficient if it be only transmitted thro' them to the Lacteals. And hence now arises the mighty Difference between this and all other Food; every Thing else, in a greater or less Proportion, according to its nearer or less Af-
finity

finity to Milk, must have the concoctive or digestive Powers employed in reducing it to a similar Substance; consequently, either from the Weakness of those Powers, from the too great Quantity taken in, or any other Cause before mentioned, is liable, while it is elaborating into a lactescent Nature, to change spontaneously, and produce an Acrimony; and frequently that Acrimony complained of, to which the animal Fluids are subject; the grand Source of all the Evils in the GOUT, and perhaps most other Distempers, acute and chronical.

BUT allowing it should contract an Acrimony from the Weakness of the digestive Powers, from any Acidity in the Passages thro' which it must proceed to the Lacteals, or in any other Way; *that Acrimony* (I have added) *can with no Probability be supposed to pass the Lacteals.* I might have said, but I chuse to speak modestly about this Affair, that 'tis only just possible it should. It may perhaps be objected, that we observe very bad Effects, particularly in Children, exquisite Pains, Convulsions, and Death, proceeding from the spontaneous Acidity of Milk: True it is; but then the Blood don't appear to be infected, only the nervous Coat of the Stomach, or Intestines, and the other Nerves, and Brain itself indeed, by a Consent of Parts: Nay, the Method of Practice, and the Success attending it, proves, that in Fact this Acidity,

idity, even in the worst Cases, where there is the greatest Degeneracy, can be carried no farther than the *primâ Viâ*; consequently, that the Blood is not infected; which was the Thing to be proved. Dr. *Harris*, who is esteemed by the Learned as the best Writer upon the Diseases of Children, and most other Physicians, recommend, in such Cases, to correct this Acrimony, Medicines, that, 'tis demonstrable, cannot pass the Lacteals; such as the *Oc. Cancr. Pulv. Coral. Perlarum*, and other testaceous Powders. If any Man will pretend, in the Wantonness of his Imagination, that there is, perhaps, a Quintessence, or some occult Quality, extracted from them, and carried into the Blood; I have nothing to say to that; we know nothing of it; I am talking only of Facts: Besides, who ever, in any Cases or Circumstances, discovered one Grain of an Acid in the Blood? Let the Adversaries of this Doctrine, those that talk so much of an Acid in the Blood, join together, and offer Facts and Experiments in Proof of what they say, and I'm willing to retract.

BUT farther; supposing *this Acidity should be carried thro' the Lacteals into the Blood, 'tis then readily assimilated.* Every Thing that is taken in by Way of Food, except, perhaps, common Salt, after it has passed into the Blood, taken a few Turns in the Circulation, and has undergone the Action of the hæma-

hæmatopoiectick Viscera of a sound Body, is assimilated into the Nature of the animal Fluids. All Vegetables, Milk, Acids used in Food, acquire a Nature similar to that of the Blood; the Acids resign their Nature in the first Concoction, so as not to pass the Lacteals *quatenus* Acids; however this is certain they do so afterwards, and together with the Vegetables, Milk, &c. which also put off their natural Quality, whereby they were liable spontaneously to change into an Acid, put on a Nature similar to that of the Blood, never after capable of contracting an Acidity. Much different is this from the Acrimony of the other, the *putrid, volatile, alkaline Acrimony*, which when once it is contracted in the first Passages, is readily sent forwards into the Blood, and is there so far from being subdued, that it must necessarily be heightened and aggravated; because it is the very Nature and Quality of all the Powers employed in the Office of Concoction to change all Things, however different their Natures may be, into a semiputrescent, alcalescent Nature, *i. e.* into a Nature capable of a spontaneous Change, into a *putrid, volatile Alkali*; consequently, if a putrid *Fomes* be sent into the Blood by the spontaneous Change of any Part of the Food in the first Passages, liable to that Acrimony, 'tis easy to perceive it must in its future Progress, instead of being subdued, be greatly aggravated.

From the whole that has been alledged on this Subject, I think 'tis next to demonstrable, that every Acidity, if not subdued in the first Concoction, is so in the subsequent; except, perhaps, in very extraordinary Cases, where the Powers of Action and Assimilation are entirely enervated, if any such there are to be alledged; but this, as I before observed, is not the Case supposed: We may therefore fairly conclude, that an Acidity is not the Source of the Evils complained of in this and many other Distempers, but an Acrimony of a quite different Kind. — Let any one who does not like this Doctrine try the Experiment; let him feed any sound Animal with Vegetables only; nay let him take direct Acids, sour Milk, Vinegar, or any such Thing, and nothing to correct them; and then, after 24 or 30 Hours fasting, let him see if he can by any Process extract one Grain of an *Acid* from the Blood, I am then ready to retract; but all chymical and philosophical Experiments evince the contrary.

BUT lastly, this Diet *never can spontaneously contract* (and consequently never can carry into the Mass of Blood in any possibly supposed Way) *that Acrimony to which the animal Fluids have been proved only subject.* 'Tis to be supposed indeed, the Milk should be taken from a sound Animal, well fed, mostly at least with Vegetables, and not retained too long in the Animal before 'tis drawn

drawn off; a Neglect in any of these three Circumstances will render it liable (as every Philosopher well knows) to contract an Acrimony of a different Kind. 'Twould exceed all due Bounds to proceed in the Illustration of these Things; what has been said will, I hope, suffice to illustrate the perfect Agreement of the Diet recommended to the three Rules laid down.

Corollary. THEREFORE a vegetable Diet, but principally a Diet of the *Lactici-nea*, is precisely the Thing sought for; the grand *Desideratum* in Medicine; the most sovereign Restorative in the GOUT, and perhaps most other chronical Distempers.

THE Sum of the Argument is this: No other Reason can be given why of two Persons, in all other Circumstances alike, one should have the GOUT, and the other not, but from the Acrimony carried into the Habit by the Diet. This granted, I argue,

The Acrimony which animal Fluids are capable of is a putrid, volatile, alkaline Acrimony only. This has been proved.

A Milk Diet cannot communicate or convey into the Blood any such Kind of Acrimony. This has also been proved.

I LEAVE any Body to draw the Conclusion. The Result of the whole will be, *that a Milk Diet must cure the acquired GOUT.*

§. 4. LET the Diet be managed in some such Manner as this ; There is no Necessity of a Confinement to Milk alone ; tho', no doubt, as that is the best, so it ought to be the chief Part of the Diet : I think it not amiss to offer a Specimen for the sake of some, who perhaps may not readily be able to form Rules for themselves, tho' perhaps others may be inclined to sneer, and call it Cookery.

I. LET the Breakfast if possible be the largest Meal. To those that must have somewhat immediately after they rise, I would recommend light, quick, *Green Tea ; Coffee, Milk and Water*, or a Draught of good *Spring Water* alone ; and one, two, or three Hours after Rising, a Breakfast of *Milk and Rusk*, and any hard, well-baked Bread, or any Preparation of *Milk* with *Rice, Oat-meal, &c.*

II. THE Dinner may be prepared from any of the Grains, *Wheat, Barley, Rice, Sagoe, Beans, Peas, &c.* cooked into Puddings, and in other different Ways, under the Direction of the Kitchen, or from the *Herbs* mentioned ; also under the second Method, those of them selected that are the most agreeable for Food, such as *Lettice, Betes, Spinage, Parsley, &c.* also from *Roots*, such as *Carrots, Potatoes, Turnips, &c.* lastly, from the ripe *Fruits, Apples, Pears, Cherries, &c.*

&c. baked, boiled, or in any other Way. I mention these Things, not that they are preferable to a Milk-Diet; quite the contrary; but to shew how a Diet, under the Confinement of this Indication, may even be managed with all convenient *Luxury*.

III. THE Supper must be as the Breakfast, intirely confined to *Milk*, and never put off till late.

IV. NOTHING *salt* or *sour* must be used with the Food, nor *Pepper*, unless the Windiness, as it is called vulgarly, of some Part of the Diet makes it necessary as a *Carmine*: Oil may be used, if perfectly sweet; otherwise 'tis greatly mischievous; and where Butter is agreeable, it must always be the *unsalted*.

V. WATER must be the sole Drink, or *Toast and Water*, *Barley Water*, or *Water* with any of the *Grains* boiled in it.

VI. THE Regimen prescribed under the first Indication, such as *Exercise*, *Chasing*, the *Moderation* of the *Passions*, going *early* to Bed, and such like, which it suffices now only barely to mention, are exceedingly helpful, and thither I refer the Reader. This, or some such like, is the Method of Diet by which the Acquired GOUT may be cured, the Hereditary relieved; by which many Distempers may be prevented, and the Outrage of others tamed. If 'tis too hard a Task, then Men must retain their Diseases, their
Vices,

Vices, and their Physicians, with little Hopes of Redress. Let the Patrons of Luxury choose which Side of this Dilemma they like best.

§. 5. To strengthen and corroborate what I have said, and the better to influence Men to their true Interest, I shall, before I dismiss this Subject, add some Instances of Success that have attended this Method of Diet; and they shall be of three Kinds. (1.) *Such as have lived healthy to a great Age.* (2.) *Such as have been relieved in severe Distempers by a Milk-Diet, or a low and cool Diet, with proper Regimen, such as I have been recommending.* (3.) *Such as have been either actually cured, or greatly relieved in this Distemper by it.*

Hist. I. I shall just mention the * *Case of Henry Jenkins, a Yorksbire Man, being the oldest Man we have upon Record in later Times; who attained to the Age of 169 Years, by Computation 16 Years older than Old Parr; and our Historian tells us, that he lived upon coarse and common Food, and used uncommon Exercise, even to a great Age.*

Hist. II. *Francisco Lupatsoli, the Venetian Consul at Smyrna, lived 113 Years;*

* Floyer's *History of Cold Bathing*, 3d Edit. p. 404.

drank nothing but Water and Milk, unless sometimes a small Sherbet, but no fermented Liquor; his Diet was Soups of Flesh, sometimes of Bread, Water and Figs; * and was potent and healthful to that Time.

Hist. III. Richard Lloyd, † aged 133 Years within two Months, was a poor labouring Man in Husbandry, tall and strong; his Food was Bread, Cheese and Butter, for the most Part, and his Drink Whey, Butter-Milk, or Water, and nothing else; but being by a neighbouring Gentlewoman persuaded to eat Flesh-Meat, and drink Malt-Liquors, soon fell off and died.

Hist. IV. Dr. Lower mentions ‡ an old Man he saw in the North, full or above Six-score; who being asked what Diet he used? Answered, Oatmeal made into Water-Pottage, and Potatoes, and sometimes a little Milk: He said he had been a labouring Man all his Days, and never had been sick that he could remember. Dr. Cheyne ** observes, that the Fertility, and consequently, I add, the Strength and Health of the North Countrymen, who live on their Milk and Oatmeal, and the native *Irish* on their Potatoes and Milk, is very remarkable, and plainly points out (as he justly observes) to the *English* Male Gentry the true Cause and Method of

* *Ib.* p. 408. † *ib.* p. 409. ‡ *ib.* ** *Essay on the Gout*, p. 109.
removing

removing that Barrenness or Unfruitfulness, which Ignorance and Calumny have unjustly thrown on the weaker, tho' certainly the least corrupted Part of our Race. The new Philosophy; which teaches us, that the Female only affords a proper *Nidus* and Nourishment, supports the Observation. How can Fruit be expected from a Tree whose Root is roasted, spiced, or salted to a *Mineral*? Is Life likely to hold long, or be very healthy, that comes seasoned and soured in *Hermitage, Tokay, or Citron-Water*?

Hist. V. *John Bales* of *Northampton*, aged 128 *, told the Doctor, he had buried that Town 20 times over, except three or four; and that strong Drink had killed them all. He said he was never drunk in his Life; and that Water, small Beer and Milk was his Drink; that his Food was for the most Part brown Bread and Cheese; he cared not much for Flesh-Meats. He was a sensible old Fellow, the Historian adds, and had no Disease but Blindness, which had seized him not above four or five Years.

Hist. VI. *Mrs. Hudson* † lived 105 Years; and then died of an acute Disease. Her Food was very little else but Bread and Milk all her Life-time. My Author adds, that from several Accounts he has found that the North-

* *Floyer on Cold Bathing*, p. 416. † *ib.* p. 417.

Country People, who have lived to an extreme old Age, hearty and well, (I add, where they have neither Phyfick nor Physicians) of an Hundred or more, have mostly lived upon the *Lacticinea*; and that an hundred Examples may be found to confirm the great Advantages of such a Diet; but fays, * “ if
“ an Angel from Heaven fhould come down
“ and preach it up, one Bottle of Burgundy
“ would be of more Force with this Claret-
“ ftewed Generation, than ten Tun of Ar-
“ guments to the contrary, tho’ never fo de-
“ monftrable and divine.” I hope better Things of the prefent, Our Author perhaps forgot that the Devil once fpoke true, when he faid, *Skin for Skin, and all that a Man hath, will he give for his Life.* Long Life, with Health, is fo defirable, that if our Method to promote it is demonftrable, I hope it will be attended to, tho’ an Angel don’t preach it.

§. 6. THESE Instances ftrongly conclude the great Tendency of Temperance in general, and a Diet of the *Lacticinea* in particular, to promote Longævity, and preserve Health: I fhall now give fome Instances of *the great Efficacy of fuch a Method to correct a bad Habit, and cure many Diseases.*

* ib. p. 418.

Hist. VII. THE Case of an eminent Physician in *Croydon*, related by Dr. *Cheyne** is very remarkable; he had long been troubled with an Epilepsy, and tried all the Methods of Art in vain; he at last found by slow Observation, the lighter his Meals, the lighter his Fits; at last he cast off all Liquids but Water, and found his Fits weaker, and the Intervals longer; and by Degrees, finding his Disease mend as the Fuel was withdrawn, he took to vegetable Food and Water only; this he found too windy for his Stomach, tho' it put an entire Period to his Fits; at last he fixed on two Quarts of *Cows Milk* every Day, a Pint for Breakfast, and another for Supper, and a Quart at Noon, without Fish, Flesh, Bread, or any spirituous Liquors, or any Thing else, except Spring Water, which he seldom wanted but after great Exercise and hot Weather. In the 14 Years he lived afterwards, he never had the least Interruption in his Health, Strength, or Vigour; except once by catching an Ague, as he rode thro' the Hundreds of *Essex*, which chewing a little Bark quickly removed; till by lying in a damp Bed in a frosty Season, he caught a violent Cold, which ended in a Pleurisy; and neglecting to bleed himself, thro' an Opinion of the Sufficiency of his Diet to cure all Distempers whatsoever, it cut him off in

* *Essay on the Gout*, p. 123.

a few Days; or else (adds the Author) in all probability he might have lived healthy, and in the intire Use of his Senses and Faculties, as long as *Cornaro*.

Hist. VIII. THE same Author * relates the Case of a Person well known to him, who, to daily Exercise, and Riding on Horseback, and other proper Remedies, added four Years of a strict Regimen, to restore a gross *Scorbutic* and *Cachectic* Habit, which was introduced by an autumnal Ague. The first Year was spent in a gradual Decrease from a full to a low Diet: In which Breakfast and Supper were near a Quart of Asses Milk; and Dinner, boiled Chicken, Veal, or Lamb, with boiled Milk and Water for Drink, and not above a Glass of Wine. The two middle Years were spent in a rigid Milk-Diet, religiously confined to Bread and Milk only. The End was obtained, the Juices sweetned, all the scorbutic Sores healed up, the Appetite restored, the Spirits rendered light and easy. The last Year was spent like the first, in a cautious and gradual Entry upon a fuller Diet, with a just Sense of the Danger, either of satisfying the Appetite to the full, which then grew craving and ravenous; or advancing too quickly upon strong Food, for which the concoctive Powers were not equal: Three fourths of the whole Diet

* *Essay on the Gout*, p. 19.

being Milk-Meats, and the rest Flesh of the lightest Digestion. It seems in the following Spring this Person fell into a putrid Fever, of which he had like to have died. The learned Author brings this Instance, and the preceding, to prove what I intend it should, that great Temperance, or a vegetable Diet, mightily tend to correct a bad Habit, and cure many Diseases: And this, I think, with due Submission, is all it proves; tho' Dr. *Cheyne* (for I'm not willing to conceal any Thing from the Reader) brings it also to prove an Assertion he had just made before, that an intire vegetable Diet * weakens all the digestive Powers; and that, if once entered upon, it was never after to be changed, without great Danger. I shall very quickly give my Thoughts upon this Opinion: At present I think it sufficient to say, that all that the History relates concerning this Affair is, that the Person was put into great Danger by a putrid Fever; but it certainly does not hence follow, that the Person was put into Danger by a Milk-Diet; neither does it follow, that the Milk-Diet was the Cause of this putrid Fever; neither is it necessary to assert, that the Person was thrown into this Danger by gradually changing his Diet: Perhaps it might be so in this particular Instance; but 'tis sufficient to assert, that neither the Diet nor Regimen recommended, nor any other, gives

* *Essay on the Gout*, p. 18.

any Man a Dispensation from Diseases, much less from the acute and epidemical.

Hist. IX. Dr. *Baynard* * mentions an Instance of a Gentleman far gone in an Atrophy, with a decayed Stomach, a wan and pale Look, staggering under a Load of nothing but Skin and Bone; his Cat-stick Legs (as the Dr. expresses himself) not being able to support his Cat-like Carcase; from a strong young Man, by Wine, Women, and Watching, reduced to a mere Skeleton, not able to swallow the least Sustenance without Vomiting, tho' he could sip a little strong Wine, and always craved it: In these deplorable Circumstances he came to the Doctor at the *Bath*, who recommended to him the Use of the Waters, the leaving off of Wine by Degrees, the drinking *German Spaw Water*, a vegetable Diet chiefly, by which he grew much better; and evidently perceiving the Advantage, “ he fell † by Degrees into the
“ Use of *Milk-Meats*, and other cooling
“ Viands, of chyliferous, succulent and good
“ Nourishment. He used Exercise of all
“ Sorts, but especially Riding and Swimming. ” And thus proceeding, in about a Year or two, he came to a firmer, stronger, and better Habit of Body than ever he had before.

* *History of Cold Bathing*, p. 368. † *Ib.* p. 372.

Hist. X. Smith * relates an Account of a Man in the Parish of *Shoreditch*, who being desperately ill of an Asthma and Consumption, for which many Remedies had been used, to no purpose, was at last advised by a Physician (*being poor*, says the Author) *to drink no other Drink but Water, and eat no other Food but Water-Gruel, without Salt or Sugar*; by which, in three Months time, he was perfectly cured: But for Security's Sake, he continued that Diet a Month longer, and grew strong and fat upon it. †

§. 7. THESE Instances, tho' they have only a general Reference to the Distemper I am treating of; yet as they have a Tendency greatly to recommend the Method I have been inculcating, and confirm the Reasoning upon which I advanced it; I apprehended they would be thought pertinent. I proceed now to relate some Histories of Persons *that have also been much relieved, or actually cured of the GOUT by this Method.*

Hist. XI. Lewis Cornaro, a noble Venetian, tho' by some Misfortunes owing to his Birth (as *M. de Thou* tells us ‡) excluded

* *Curiosities of common Water*, 3d Edition, p. 48.

† Since I writ this Treatise I met with Dr. *Cheyne's English Malady*, just published. There are several Instances there related to my present Purpose; particularly Dr. *Craunstown's*: The Reader will meet with it, p. 311.

‡ *M. de Thou's Hist. Book 38.*

from all Honours and Publick Employments in the State, gives this Account of himself; * That thro' the Weakness of his Constitution, much increased by frequent Excesses, he fell into several Distempers when he was between 30 and 40, such as the Pain of the Stomach, Cholick, and the GOUT; and in another Place he says, that scarce a Year passed without a violent Distemper. After the best Physicians in *Italy* had employed their best Skill in the Methods of Medicine for his Recovery in vain, they recommended to him Temperance and a regular Life. At first, when he was cloy'd with the Diet they ordered, he eat what he pleased, and being hot and dry, drank Wine in abundance; but perceiving himself bettered by his restrained Diet, and tasting the Sweets of that Sort of Resurrection, he plucked up Courage, conquered his bad Habit, accustomed himself to live moderately; and by so doing, contracted a new Habit, without any Violence or Trouble to himself; by which, at the Year's End, he found himself, not only on the mending hand, but perfectly cured of all Distempers. A just Foundation of Encouragement certainly for any Person to bear the Uneasiness that attends the Entrance upon a Course of Temperance with Patience!

* *Methods of attaining an healthful Life.* Translated out of the *Italian*, by *W. Jones*, A. B. 2d Edition. 1704.

THIS Diet he held to ; and after that we have no Account of any Disorder he had, except in two Instances : The first happened at 70 Years of Age, when his Horses running away, he was thrown out of his Chariot, by which his Head was wounded, and a Leg and Arm put out of Joint.* The other nine Years after, when he was seized with the Cholick, and a continued Fever, occasioned, as he says, by making an Addition to his Food, by the Persuasion of his Friends.

'TIS a Pity he does not give us a more particular Account of himself and his Diet ; indeed he writes so much out of Order, that 'tis with Difficulty I can make a tolerably regular Story. I find he used himself, tho' 'tis by Accident he tells us so, to the Quantity of 12 Ounces a Day of Bread and other Things, and 14 Ounces of Wine : † Whether he divided it into more Meals than one, (tho' most People now-a-days would think it a scanty Meal enough in Conscience) he no where says.

BE this as it will, this was the Allowance of 24 Hours ; and the Effects he found from it were very extraordinary ; whereas before he had the GOUT, and was liable to frequent other Disorders ; he afterwards lived above a Century, and never had any Disorder except in the Instances above mention-

* Ib. p. 15. † ib. p. 17.

ed, and not once a Return of the GOUT in any degree. But besides this, the good old Gentleman tells us, with a sort of Exultancy, and appeals to his Friends to testify it, “ That the Life he now leads is not a
“ dead and languishing Life; but as happy
“ a one as can be wished for in the World.
“ They will tell you * (says he) that I am
“ still so strong at fourscore and three, as
“ to mount a Horse without any Help ;
“ that I can not only go down Stairs, but
“ likewise ascend a Hill; and whereas I
“ was born cholerick and hasty (he says in
“ another Place †) flew into a Passion for
“ the least Trifle, huffed all Mankind, my
“ Friends can testify that I am always merry,
“ always in Humour, maintaining an
“ happy Peace in my own Mind.” From whence he observes, That “ Prudence prevents and corrects the Malignity of the
“ Planets; that tho’ they give us certain
“ Inclinations, carry us to certain Passions,
“ yet they lay no Violence upon us; we
“ may resist them: And that in this Sense
“ a wise Man is above the Stars. O happy,
“ blessed, and regular Life, how worthy
“ art thou of our Esteem ! Let those call
“ this an infirm and crazy old Age, who
“ say that a Man is but half alive after he
“ is seventy ; but they may believe me if
“ they please, I would not change my Age

* *Ib.* p. 33. † *ib.* p. 49.

“ and Life for the most flourishing Youth
 “ which lays no Restraint upon its Senses.”
 Afterwards he tells us, * that he has still so
 lively a Fancy, that he wrote a Comedy ;
 that he has a happy Memory, a sound Judg-
 ment, a strong Heart ; that his Voice and
 Teeth are as sound as in his Youth, so that
 he can chaunt forth his Office every Morn-
 ing without any Prejudice to his Lungs, and
 more easily than in his Youth ; and verily
 believes he should live above a Century, had
 he not been born with a tender Constitution ;
 And all this he professes to be done by the
 Power of Temperance.

I WOULD not have digressed so far, and
 taken so much Pains to collect the pretty
 Things he has interspersed up and down his
 Book in Favour of Temperance, did not I
 think it might be useful to some, and enter-
 taining to all. I find myself much inclined
 to add to the Fault (if it be one) by giving
 the Reader a particular Paragraph towards
 the Conclusion of his Book, which proposes
 an Advantage arising probably from Tempe-
 rance, that it's likely no body else would
 have thought of. “ If all they † (says he)
 “ who retire into Monastries, to lead there
 “ a penitent Life, a Life of Prayer and
 “ Contemplation, would to all their Virtues
 “ add the Prudence of abridging themselves
 “ in their Diet, they would become more

* Ib. p. 85. † ib. p. 91.

deserving and more venerable : They would be looked upon as Saints, by persevering in their Austerities ; and esteemed as those old Patriarchs and ancient Hermits, who observed a constant Sobriety, and lived so long a Time : They might very probably obtain at the Age of Sixscore, so much Grace as to be able to work Miracles, which they could not do for want of such a Perfection, to which they could not arise before that time : And besides this Privilege, which is almost an infallible Mark of Predestination, they would be in constant Health ; which is as rarely to be met with in the Old Age of the most pious Monks, as in that of the greatest Part of the wisest Worldlings.” (*An honest Confession from a Romanist !*) He adds, “ Several of these Monks fancy that God does on purpose annex Infirmities to Old Age, to serve instead of Penance, imposed for the Sins committed in their Youth : But therein, as I think, they are very much mistaken ; for I cannot imagine how God, who loves Mankind, can be delighted in their Sufferings. ’Tis the Devil and Sin which brings all the Evils we suffer upon our Heads ; and not God, who is our Father and Creator. He desires that Mankind should be happy both in this and in the other World : His Commands tend to no other purpose ;

O 2

“ and

“ and Temperance would not be a Virtue,
 “ if the Benefit it does us, by preserving us
 “ from Distempers, were repugnant to the
 “ Designs of God in our Old Age.

The Account his Daughter, a Nun of *Padua*, gives us of his Exit, was, * That after he had preserved his Health, without any Decay in his Mind or Senses, to an Hundred Years, he afterwards (but how long afterwards she does not say) when he found his last Hour draw near, disposed himself to leave this Life, with the Piety of a Christian, and the Courage of a Philosopher. “ He made his Will, and set all his
 “ Affairs in Order; after which he received
 “ the last Sacraments, and expected Death
 “ patiently in an Elbow-Chair. In short,
 “ it may be said (she adds) that being in
 “ good Health, feeling no manner of Pain,
 “ having also his Mind and Eye very brisk,
 “ a little Fainting Fit took him, which was
 “ instead of an Agony, and made him fetch
 “ his last Breath. He died at *Padua*, *April*
 “ 26, 1566.

Hist. XII. *Hancocke* gives an Instance † of a considerable Tradesman within the Bills of Mortality, who had the GOUT so often, and to such a Degree, that he had a Box of

* Vid. *A Letter from a Nun of Padua*, at the End of *Jones's Book*, p. 95.

† *Febrisfugum magnum*, 4th Edit. p. 63.

Chalk-Stones of his own Growth; but being advised to drink nothing but Water, and pursuing the Advice, was perfectly cured. This Reverend Person says, he was assured of this Truth by one he could depend upon. The Reader may give what Credit he pleases to this Evidence.

Hist. XIII. Smith, a Writer in the same Way, produces an Instance,* to his own Knowledge, of a Gentleman that was relieved from the GOUT while he was temperate, and abstained from Wine. The Case I related before†; and thither I refer the Reader.

Hist. XIV. THE Prince of Conde, (Dr. Cheyne tells us‡) after having long suffered, and being quite overcome by the GOUT, was advised by his Physicians, for the Relief of his Pain, to enter upon a vegetable Diet, and a total Abstinence from Fish, Flesh, and Wine; which succeeded accordingly; his Pains were relieved, and the GOUT overcome. The Author brings this Instance for the same Purpose with that I have related *Hist. VIII.* and therefore adds, that ** this Prince, “ at the Marriage of his “ Daughter, in the Jollity of the Festival, “ being tempted to drink a little Wine, he,

* *Curiosities of Water*, p. 9.

† p. 14.

‡ *Essay on the Gout*, p. 20.

** *ib.* p. 21.

“ from one Step to another, was drawn in-
 “ to his former Way of Living; the GOUT
 “ returned with greater Violence than before,
 “ and cut him off in a short time.” What
 is the proper Inference to be hence drawn, I
 shall soon enquire.

Hist. XV. Mr. *Great*, an Apothecary at *Colchester*, was seized with the regular hereditary GOUT in the Year 1720, about the 40th Year of his Age; not more than a Year after this first Attack, it seized his Stomach with great Pain, Sickneſs, Vomitings, a frequent Discharge of clotted Blood upwards and downwards; and this continued for the Space of two or three Years, with very little regular Intermiſſion: Upon a ſecond Enquiry, Mr. *Great's Widow*, who has obliged me with this Hiſtory, informs me, (in anſwer to a *Quære* which I put relating to this laſt Symptom) that the Phyſicians with whom he conſulted, never thought he had any other Illneſs but the GOUT; and that theſe frequent Diſcharges were owing to ſome Breach made by his violent Vomitings. This uncommon, immature Tranſlation of the Gout, was thought to be brought upon him, or at leaſt haſtened, by ſome Troubles he met with in that remarkable *Epocha*, ſo fatal to many. After ſome Abatement of the Severity of his Diſorder, I am informed, he went to *Bath*, which was of great Service to him; and that
 upon

upon his Return, he was advised to enter upon a Milk-Diet, which, the first Year of his drinking it, recovered him to a Miracle, from a wan, sickly, skeleton State, to which his excruciating Pains and Sicknefs had reduced him: By this Journey to *Bath*, and his Milk-Diet, (to which last he and his Friends attributed, if not the whole, yet the chief of his Cure) he became plump, healthy and strong.

Now I would observe, here is a severe GOUT, an hereditary one, a GOUT so inveterate in its Nature, as to turn retrograde, and invade the Stomach with most violent Sicknefs and Pain, after one Year's first Attack: 'Tis true, my Relater intimates, that this was owing to an accidental Circumstance; let the Reader judge. Be it as it will, here is an hereditary, severe GOUT gives Way, and at last is overcome, by a Milk-Diet and a strict Regimen, as long as it is kept to; which is a Fact as extraordinary as I could wish for, to confirm the Method I have been inculcating.

AN exact Account of his Diet Mrs. *Great* does not give me; but an *ingenious Friend*, who lived at *Colchester*, and was acquainted with Mr. *Great*, has supplied that Defect: He told him, “ that two Quarts of Milk
“ boiled and drank blood warm, was his
“ *Quantum per Diem*; and that this was
“ Meat

“ Meat and Drink; that sometimes he would
 “ eat any sort of Flour-Victuals for Change,
 “ and Herbs, all *Acids* excepted.” He was
 advised by his Physicans to thin the Milk
 with Gruel of *Rice* or *Barley*; but that he
 never chose. “ He sometimes would drink
 “ *Bath* Water or *Bristol* Water, which a-
 “ greed very well with him, and never co-
 “ agulated the Milk. His Medicines were
 “ either two Ounces of *Tinct. sacr.* or two
 “ Ounces of the Infusion of *Rhubarb*, made
 “ with Wine, when he found his Body co-
 “ stive; for Change he took two Scruples of
 “ *Rhubarb* in Wine and Water.” My Friend
 adds, “ This is the exact Account he gave
 “ me of his Regimen, which I took down
 “ in Writing and read to him, lest I should
 “ make any Mistake.

ABOUT 12 or 13 Years after the GOUT
 first seized him he died, in the 53d Year of
 his Age. The first four or five Years I have
 accounted for; in part of it he was reduced
 to the last Extremity by the GOUT; he went
 to *Bath*, and when he returned, continued
 to drink the Waters, and was better; he at
 last enters upon a Milk and vegetable Diet,
 and gets quite well: This is the plain Fact.
 Now I wish I were equally supplied with
 Materials to relate the Account of his Dis-
 ease and Diet in all their Variation thro’ the
 other Period, the last seven or eight Years of
 his Life: My Account informs me in general,
 that

that he never quite left the Milk-Diet, but that he changed his Diet, and that his Disorders returned upon him, and carried him off; but in what Order these Changes happened, Mrs. *Great* no where says; particularly in this last Period, my Account tells me, that new Disappointments and Vexations happened to him, which affected him much; and being unhappily advised to take a little Brandy, which Mrs. *Great* wishes he never had done, being in her simple Opinion (as she modestly expresses herself) quite wrong, it brought bloody Stools, seized his Head with extreme Pain, took him quite off his Stomach, not being able to eat, and was in all Respects detrimental. I can only say, that upon these two Circumstances she seems to lay the Stress of his immature Fate. What Quantity of Brandy he indulged, and at what Times, Mrs. *Great* does not inform me: But my *Friend* here again supplies the Defect; he says, “ That
“ he took a Dram of Brandy now and then,
“ one about Eleven of the Clock, one about
“ Three in the Afternoon, and another *ad*
“ *Horam Somni.*” Mr. *Great* told him at the same time, that he would sometimes eat Fish with Bread and Butter. ’Twas in this last Period that he went a second time to the *Bath*; but with little or no Advantage.

HERE are two or three material *Particulars* wanting, which I wish I could supply the Reader with an Account of; as first, (1.) Precisely how long Mr. *Great* was quite freed from his Disorders after he entered upon a Milk and vegetable Diet. (2.) When he changed it, whether he indulged in a little Fish or a little Brandy all along; or if he did not, precisely when he first did so. (3.) How long it was after the Change of his Diet, particularly the drinking of the Brandy in the Way Mrs. *Great* complains of, that he grew worse. Briefly, the whole Fact is this; Mr. *Great*, by the Method above related, was restored to a Miracle; in this last Period he met with some new Afflictions, changed his Diet, particularly drank Brandy, more than at least was customary after he entered upon the vegetable Diet, if he did drink any then, fell ill again, grew worse and worse, and died. What Effect the *Bath Waters* and a Milk and vegetable Diet had to restore him in the first Period, and what his new Afflictions, his Change of Diet, or drinking of Brandy, had to set him quite back, and reduce him to the utmost Extremity in the second, and at last conclude his Life, must be left to the Reader to consider.

Hist. XVI. THIS Case I have from a Gentleman now living, who desires his Name may

may be concealed; 'tis in some Particulars of the same Kind with the former, and therefore I shall take the Liberty to abridge it. His Ancestors, he says, were for several Generations afflicted with the GOUT, and that at the Age of 15 it attacked him; from 42 to 52 the *Paroxysms* continued so long, that he was commonly ill Eight Months in the Twelve. Hands, Elbows, Knees and Feet, all at the same time, were often affected for Weeks together; by which he was reduced to such a State, that even in the Intervals of Ease, and when at his best Strength, he has not been able to stand upright, nor walk at all, without the Assistance of two Sticks. In the two last Fits, the GOUT, instead of falling upon the Extremities, fixed upon the Stomach and Bowels; this so alarmed him and his Friends, that he then applied to Professor *Boerhaave*, who recommended to him a Milk and vegetable Diet, and prescribed him some Medicines; “ on the 14th of *October* 1727, “ he entered upon this Method, on the 14th “ of *November* following the GOUT seized “ him in one Foot and Knee, which continued not more than 14 Days; from which “ time to this very Day, he has been entirely “ free, and has had no Symptoms thereof, except in *May* last 1732, when he had a small “ Touch of it in one Hand and one Foot “ for about 10 Days.” He apprehends the Occasion of this Return was, his taking some

Liberties with Regard to his Diet, drinking a single Glass of Wine sometimes, and neglecting his Medicines, which he had done for six Months together, while he resided at *London*: He adds, that whereas “ he was “ for many Years tormented in a most violent “ Manner, and when at his best Strength “ was a meer Cripple, bowed almost double “ by the frequent additional Affliction of “ violent Fits of the Gravel; he has for upwards of five Years, not only been intirely free from the Pains either of *Gout* or “ *Gravel*, except in the former Instance, but “ has also recovered such Strength, that for “ for four Years and upwards he has walked “ as upright as ever, and thinks himself at “ this time as strong and active as most Men “ of his Age.

A worthy Gentleman, his Acquaintance, who obliged me by procuring this Account, says, That he never complained of his Spirits or Strength flagging since he undertook this Regimen, but rather the contrary, tho’ formerly much subject to be low-spirited. I would have the Reader *observe* this, because it is a farther strong Evidence to remove the Force of one of the most material Objections *Dr. Cheyne*, and others, have made against this Kind of Diet. But I must beg Leave to make a few more Remarks upon this and the foregoing History.

(1.) I WOULD observe, that here are two Instances of an hereditary GOUT, much relieved by the Diet and Regimen recommended; in the latter Case, the Distemper was so compleatly ingrained into the Habit *ex Traduce*, and of so obstinate a Nature, that it made its Attack at 15, and made most sad Havock before the Person had reached the Meridian of Life.

(2.) THE great Decrease of the Disease on the 14th of *November* 1727, both in Quantity and Quality, after a Month's Diet only, concludes greatly in Favour of this Method.

(3.) WE may observe this Diet enterprised all at once, unattatended with any of those bad Consequences that are so plausibly urged, particularly by Dr. *Cheyne*, as the Consequence of such a Proceeding.

(4.) AND this too done towards the Decline of Life; at which time it has been supposed not safely practicable in any Manner.

(5.) THESE Instances give us an Opportunity of concluding, contrary also to the common Vogue, that this Method will admit of some Return to the former Freedoms, without Danger of certain Death, or greatly exasperating the gouty Symptoms. We find indeed a slight Fit the Consequence of some Liberties taken; and no wonder, for the Fire must blaze in Proportion as the Fuel is thrown in. Was it necessary to multiply Instances,

stances, I could mention another Case, of a gouty Gentleman now alive, who at different times, as his Inclination and Resolution will bear him out, confines himself to a Milk and vegetable Diet, and loses his Gout; and again returns to his old Diet, and retains his Distemper, without any other Convenience or Inconvenience, that I ever heard of, arising from these Changes. These Circumstances he shews are as certainly connected, as Cause and Effect can be.

(6.) No Body who considers these Facts can help concluding, that they strongly confirm the Foundation upon which the whole Scheme I have laid down is built, *viz.* That the direct or material Cause of the Gout arises from the Acrimony carried into the Habit by the common Diet.

(7.) *Lastly*, It deserves to be considered, whether we may not probably conclude, that the Method recommended will even cure the hereditary Gout itself, and that even after it has long reigned upon the Habit; which is indeed more than I undertook to prove. I don't pretend, that it may probably remove the predisposing Cause, the hereditary bad Conformation of the Solids; it may be, nothing less than a Miracle can alter that; but don't it appear, that by this Method the Materials (*Prop. 10.*) that supply the Flame are with-held or extinguished? We observe, that when this Diet is religiously followed,

An ESSAY on the GOUT. III

followed, the GOUT submits; when a contrary one is indulged, it returns; and so *toties quoties*.

A GREAT many more Instances might be produced. Dr. *Cheyne* in his *English Malady*, a Book I met with since I finished this *Essay*, mentions two or three; one of the Persons, in a very obstinate Case, was much relieved by the trimming Method alone; the Reader will meet with the History, and be farther informed what the Doctor means by his trimming Method he so much recommends in that Book, in the Places quoted in the Margin. * The strictly restrained Diet I have been inculcating has been so little taught, and less practised, that 'tis no wonder such Examples cannot be produced as are equal to the Merits of the Case; but 'tis likely those whom these Histories will not satisfy nor influence, Volumes would not. Perhaps the Temperance and Exercise recommended under the first Head, or the trimming Method of Dr. *Cheyne*, may in the GOUT, and other chronical Distempers, that are not hereditary nor inveterate, answer the End; when 'tis otherwise, I apprehend, a Diet nearly, at least, confined within the Limits of the last Method, cannot be more than sufficient to ascertain a Cure.

THE Reasons advanced, and the Facts to support those Reasons, I conceive prove thus

* *Cheyne's English Malady*, p. 283, 293, 298, &c.
much.

much. I expect the future Experience of such as are pleased to try this Method, will confirm it. Be that as it will, I shall always be pleased to have it in my Power to acquaint the World with the true Facts, whether the Success should happen to be answerable to my Opinion or no.

§. 8. As I have thought it proper to consider some of the most material Mistakes which the popular Authors have run into upon the Head of Diet, I must not pass by those three Cases Dr. *Cheyne* relates * in support of his Opinion, that (1.) An entire vegetable Diet weakens all the digestive Powers, impairs the Strength, dispirits the Man, and such like. (2.) That it is never after to be changed without great Danger; and therefore he thinks if any Diet is ever to be tried in the Gout, it is to be ordered in *Cornaro's* Method, by living on the white Foods and generous Wines, duly proportioned in small Quantities. The three Instances he brings to prove this, I cannot think, with due Submission, prove so much; the Reader will find them, *Hist.* 8, 11, 14. That a vegetable Diet weakens the digestive Powers, impairs the Strength, or dispirits the Man, is not Fact; but contrary to a Cloud of Evidences, some of which are selected in the preceding Histories, and therefore need not be repeat-

* *Essay on the Gout*, p. 18. &c.

ed: Nay, the Instance the Doctor gives of an eminent Physician, and another (related *Hist.* 7.) is a full Evidence against him. A vegetable Diet did not beget in this *Croydon* Physician, “the worst Kind of Hypochondriacal Disorders, “with all their black and dismal Consequen- “ces;” but on the contrary he tells us, that he lived 14 Years upon it without the least Interruption in his Strength, Health, or Vigour; nay further, one of the Instances the Doctor gives under this very Head proves quite the Reverse, see *Hist.* 8. where we are told, after “a Year spent in a rigid Milk Diet, religi- “ously confined to Bread and Milk only, “the Appetite was restored, the Spirits ren- “dered light and easy;” nor have I ever met with any one Instance in which it has; but quite the contrary. Wine and Luxury indeed are not without their fullest Evidences of the worst Effects of this Kind; that such a “Diet weakens all the digestive Powers, and “all the Functions of Life, impoverishes “the whole Mass of the Fluids, impairs the “Strength, and dispirits the Man, and there- “by necessarily begets the worst Kind of “Hysterical and Hypochondriacal Disorders,” I apprehend it would be thought idle to enter upon the formal Proof of. Indeed, if Persons enterprize this Change of Diet all at once, not gradually, which is certainly best, that have been perhaps used to a very free Way of living, or in any other imprudent

Q

Way,

Way, it may perhaps have some of these bad Effects the Doctor charges it with, (tho' I know of no such Instance even in that Case, but the contrary,) yet this is not to be laid at the Door of a vegetable Diet.

As to his second Objection, That it is never after to be changed, without great Danger; to which, I apprehend, he applies his three Instances; for they do not so much as aim at the Proof of the other: No doubt, if a Man is relieved from the Gout by Temperance, or a vegetable Diet, which a contrary Manner of living had brought upon him, or exasperated; and afterwards returns to his former Way of living; he must expect the Fire will burn when the Fuel is added, and never a whit the less violent because it had been extinguished. Causes will have their proper and genuine Effects; and this was the Case of the Prince of *Condè*, *Hist.* 14. Dr. *Cheyne* says, “ he, from one “ Step to another, was drawn into his former Way of living; the Gout returned “ with greater Violence than before, and cut “ him off in a short time.” But it does not hence follow, because this Prince returned to his former Way of living, and died, that therefore a moderate and prudent Change must be attended with the Danger of certain Death, or the most violent enraging of all the gouty Symptoms; suppose it does, yet this Instance don't prove it. Nay, I have before related

related an History which proves the contrary ; and other Instances, which, for Brevity's Sake I must forbear, might be produced. We observe People that, with a very small Quantity of Wine, are confounded and stupified ; when they fall into Company, addict themselves to the drinking of large Quantities, and again leave it off, without any apparent Damage. The late Wars with *France* and *Spain* afford many Instances of Captains and Masters, that have been hurried from a dainty, luxurious and a full Diet, to Hunger and Cold, to the Bread and Water of a Prison, have been kept to it for Months, and again returned to their former Way of living ; and all these sudden and extraordinary Changes have happened without any apparent Damage. Thus the wise Parent of the Universe has, with so much Art, contrived the human Machine, and has made every thing so to conspire for the Preservation of Life, that Nature can adapt herself to all Contingences ; can expand herself to bear the Luxury of a Palace, and contract herself to the short Allowance, the Bread and Water of a Prison.

As to *Hist.* VIII. which is another Instance he gives, I have there said, that as no Diet renders a Man Proof against the Invasion of Distempers, especially acute or epidemical ones ; it cannot be said, because a Person who uses a vegetable or Milk Diet, catches

a Fever, that therefore 'tis occasioned by that Diet; or supposing the Person is proceeding gradually to alter his Diet, which is the Case in hand, it would hardly be allowed to be safe Logick to argue, that such a Change has produced his Fever. Men would not care to act upon such Evidence in Matters of Importance, especially when it is considered to what a Variety of Causes, many of them without us, Fevers often owe their Rise. As to the third Instance from *Cornaro*, 'tis plain, tho' he was a very good old Gentleman, yet he was very whimsical, and in no part of the Account that we have of him does he appear more whimsical, than in that which I am now to relate: Why truly his Friends had persuaded him to make an Addition to his scanty Allowance; which he did, but no mighty Matter you'll say, only the poor Pittance of two Ounces of Meat, and the same of Drink; yet so it was, some time after he is thrown into a Fever; and what should be the Occasion of it, but this small Addition of Food!

*Parturiunt Montes, nascitur ridiculus
Mus.*

Besides it ought be observed, that here was no Change from a vegetable Diet to any other; for *Cornaro* always lived upon Flesh-Meats in part, which makes a material Difference.

§. IX. Now I have finish'd what I have to say upon the Regular GOUT; it would be besides my Purpose, and carry me much too great a Length, to consider the Nature and Method of Cure in the retrograde, anamolous, or internal GOUT, and then Symptomatic. Our Countryman, the learned *Musgrave*, in two distinct Treatises, * has considered them both, and thither I refer the Reader. I shall only observe, that whenever the Materials, neither corrected nor discharg'd by any of the former Methods, become aptly dispos'd to form a Fit, and are deny'd Entrance at the Extremities; (where the Distemper is attended with much more Pain, yet with a great deal less Hazard;) they return with the refluent Fluids, and the GOUT becomes what is called *retrograde*, † or *internal*; if it fixes on the Brain, it brings on an *Apoplexy*, a *Palsy*, *Delirium*, *Sopors*, *Tremors*, *universal Convulsions*, and such-like; which I forbear further to enumerate, the very Words being enough to fright an *English* Reader; if upon the Lungs, an *Asthma*, a *Cough*, or a *Suffocation*; if it is translated to the Intercostals or Pleura, it works its Tragedies by a severe and convulsive *Pleurisy*; if to the abdomi-

* *De Arthritide Symptomatica*, An. 1702. — *De Arthritide Anomala*. An. 1707.

† *Boerhaave*, *Aph.* 1273.

nal Viscera, it creates *Nausea's, Vomitings, Ruētus's, Anxieties, Pains, and Convulsions* of those Parts; in short, 'tis incredible how many Diseases hence arise, which, when their Source is unobserv'd, stand Proof against all the Methods of Art, and often become suddenly fatal, unless a regular *Paroxysm* is promoted, or intervenes, to ward off the Blow.

THESE Mischiefs often happen from the unwary Application of *narcotic, cooling, constringing* Medicines, or from Medicines that are *weakening, evacuating, revulsive* or *suffocating*; and for this reason it is that *Bleeding, Purges, Vomits, Plaisters, Cataplasms*, and all *Opiats*, so often introduce them; they are also the Consequence of that spontaneous Weakness to which old Age is subject; or of that Condition of the Solids at any time of Life, when their minute and ultimate Vessels are so *obstructed, exsiccated, or destroy'd*, that the Materials which form the Gout cannot any longer pass them.

FROM what is now said, we may learn, what a Variety of different Effects hence derive their Source; how various the Methods of Art must be; how ridiculous the Notion of a universal Remedy; and lastly, in what Manner, with what Symptoms, the Gout becomes mortal.

WHEN once the Symptoms of the introverted or retrograde Gout appear, (e. g. if

if at the proper Season when a *Paroxysm* of the GOUT should regularly invade a Person subject to it, some other violent Disease, such as have been mention'd, attacks him, unless there be other very good Reasons to the contrary, 'tis to be suspected that 'tis the retrograde GOUT;) when this is the Case, I say, we must without any Delay attempt to drive the Materials that form the Disease into the Extremities; this is to be done by applying large *Vesicatories* to the Thighs;* *saline, aromatic, warm Fomentations* to the Parts, in a regular Fit affected with Pain; and if the Circumstances of the Case will allow it, let the Patient use *Exercise*, Walking, or in a Chariot; then let him take a large Quantity of generous Wine, an *aromatic Bolus*, *Decoction*, or such-like Medicine; lastly, when this is done, and he begins to be sensible of Pain in the Extremities, let him go to bed and sweat.

§. X. THAT the Reader may have an Opportunity of enquiring, and judging for himself, I shall, before I conclude, just mention (with the same Brevity that I have gone through the foregoing Section) some of the more esteem'd Methods, out of the very great Variety, which I expect he will have reason to believe (from the Sample that I shall give him) have been too often the Pro-

* Ibid. 1281.

duce of a too credulous or too fertile Imagination.

I SHALL begin with the external Applications. Of this kind are the *Balsam* of *Sulphur terebinthinated*; the Cataplasm of Lord *Verulam*, with *Saffron* and *Camphire*; and many Compositions of more modern Prescribers upon the same Foundation, too easily to be met with, by those who think it worth their while, in our Pharmacopæa's and Books of Practice. Dr. *Pitcairn* recommends the *Bals. Messue*; and not long ago a Person of much GOUT told me, he had frequently found Relief from its Use. Sir *William Temple's* *Indian Moxa* burnt upon the Part, has been much talked of not many Years ago; tho', in reality, 'tis no modern Invention. *Hipocrates* recommends the *Linum* for this Purpose.* The scourging the Part with *Nettles* has been gravely recommended; and, which is in the same Way, *Alexander* the Greek Physician says that *Cantharides*, by discharging a large Quantity of Serum, gives immediate Relief. *Ætius*, another of them, prescribes an external Remedy for the GOUT, which he calls his *grand Dryer*: Dr. *Freind*, who is my Authority in this Case, mentions it as something extraordinary, because he believes it to be the first of its kind in the History of

* *Lib. de Affectionibus*, Sect. 5.

Phyſick.* I ſhall only mention one external Medicine more; the Oils of Mr. *Rogers*, lately recommended to the World by Dr. *Stukeley*, Rector in *Stamford*, in a Letter to Sir *Hans Sloane*, publiſh'd laſt Year; the Doctor mentions a few Inſtances in which they have been uſeful, and it would have been well if his Recommendation had ſtopt there; but he goes on to confirm it by reaſoning upon them, and ſays, “ that they
 “ are of a very warm, volatile, penetrating
 “ Nature, and as much as we can conceive,
 “ in Subſtance and Uſe, like the oily Mucilage of the Joints, of Nature's own providing;” † and therefore he adds, that
 “ theſe Oils actually inſinuate themſelves to
 “ the Parts, and ſupply the uſe of the natural, by extinguishing this fiery Drop,
 “ &c.” ‡ What in the Name of Wonder this fiery Drop ſhould be, the Doctor has no where ſaid; and I do aſſure the Reader, that, for this time at leaſt, I have more Manners than to take the Task out of the Hands of a Fellow of the College of Phyſicians, and of the Royal Society, and a Rector of *Stamford*, by explaining it for him. Towards the Concluſion of the Book, we have the Pleaſure of being informed what this warm, volatile Nature is, viz. “ like the Oils that

* Hiſt. of Phyſick, Vol. I. p. 80. † Stukeley's Letter, p. 18. ‡ Ibid.

“ are impregnated with the Virtues of hot
 “ Barks, Spices and Herbs, such as *Cina-*
 “ *mon, Marjoram, Lavender, Florentine*
 “ *Iris, Serpillum*, and the like Aromat-
 “ ics.”* Now, if the oily Mucilage of
 the Joints be of a warm volatile Nature,
 like Oils that are impregnated with hot
 Spices, such as Cinamon, &c. then the Doc-
 tor’s Reasoning is good; any Natural Philo-
 sopher, that is but moderately acquainted
 with the Structure of the Human Body, can
 best inform him.

Non nostrum inter vos tantas componere Lites.

THERE have been an almost infinite
 Variety of internal Medicines propos’d, too
 many of them at once, forfeiting their Re-
 putation, by claiming an Infallibility. I shall
 mention a few of them. Of this Kind is
 the *Mercury of Belloste*, that will cure any
 thing, and every thing, curable or incurable:
 I shall give the Reader part of a Letter
 of Dr. *Mancheti*’s to *Cicognini*. “ I
 “ am to inform you, that I have felt no-
 “ thing of it (that is the GOUT) for five and
 “ Thirty Days past; this I attribute to M.
 “ *Belloste*’s excellent Pills, &c.”† and of
 another Letter, dated in 1724. of the same
Mancheti, who tells his Friend, that “ some

* Ibid. p. 27.
 p. 116.

† *Belloste*’s Hospital Surgeon. Vol. II.

“ Days since he felt a fresh Attack of the
“ GOUT, his Legs being somewhat stiff, and
“ Feet in pain, which was more than he
“ had felt for four Months before, he took
“ forthwith a double Dose of M. *Belloste*’s
“ Pills, which is a whole Dram ; and, to
“ his great Surprize, the Operation of the
“ Medicine was not over before all his
“ Symptoms were gone.”* After having
given this Sketch, for the rest the Author
may be consulted. As to my own Opinion,
I must say, that part of his Book seems to
mean little more, than to signify, by Way of
Advertisement, that M. *Belloste* is very ready
to dispose of those excellent Pills to any
Body for ready Money.

I LATELY read a Dissertation of Dr.
Quincy’s upon the GOUT : What I observe
most particular in this Essay is, † the near
Affinity and mutual interchanging he suppo-
ses between the arthritick and nephritick
Symptoms, when the Digestion is strong
enough, the same Particles that would stop
short in the Urinary Passages, and there
form the Gravel or Stone, are carried into
the more minute Vessels of the third Con-
coction, and there form the GOUT ; and part
of that which does not escape through the
Pores, he supposes may be reassum’d by the
refluent Blood, and wash’d off through the

* Ibid. p. 120.

† Medicina Statica, p. 74.

Kidneys. As to his favourite Medicine *Camphire*, * tho' it may no doubt promote a copious discharge by the Pores; yet it deserves well to be consider'd, till a better Dissolvent can be found for it than Spirits of Wine, or it can be corrected so as to be more agreeable to the Stomach, and less burning, whether or no its heating, and almost caustick Qualities, be not more than an overballance to that Advantage.

FROM repeated Trials of his own, and Testimonies from others, Dr. *Cheyne* recommends half a Dram of the *Flos Sulphuris* † to be taken twice a Day in the Intervals of the GOUT, in a spoonful of Milk, which moves the Body gently once or twice; he says he has known it prevent the Fit for many Years, and lessen its Pain and Duration when it happen'd; he adds, “ nothing
“ hitherto discover'd equals it, obstinately
“ persisted in; and, that he never knew it
“ taken without Success.

NOTWITHSTANDING this great Encomium, the same Author in another Place ‡ recommends “ *beyond all other Things*, a
“ well ordered Course of *Bath-Waters*,
“ with Chalybeats and warm Bitters; and
“ a frequent and regular Use of Stomach
“ Purges, which (he says) will succeed *best*
“ in gouty, as well as other chronical Cases;”

* Ibid. p. 90. † *Essay on the Gout*, p. 36. ‡ Ibid. p. 45.

there are about 30 Pages spent in Commendation of the *Bath-Waters*, which the Reader may consult at his Leisure. It will, I apprehend, be worth while to transcribe a very remarkable Case out of a Book that is not in every Body's Hand, of the Cure of Mr. *Long*, by drinking and bathing; it is as follows: *

Hist. XVII. George Long, Esq; of Downside in Somerset, had been long afflicted with both *Gout* and *Stone*, “but in the Year 88
“and 89, and so forwards for two or three
“Years together, he was seldom free from
“great Pains, which were diffused all over
“his Body, from Part to Part, from Joint
“to Joint, where was wedg'd in this calcu-
“culous Matter, that his Finger became
“crooked, his right Knee, Hipps and Back
“motionless; he was so contracted, that
“he could not be extended in his Bed,
“much less (if the Pain would have given
“leave) could he have been set upright; in
“short, he became, as we call it in this
“Country, Bed-rid.

“HE was lifted in a Sheet from one side
“of the Bed to the other, and from place
“to place, not easy without, nor well with-
“in; his Thirst importunate, his Appetite
“and Stomach lost, his Skin shrivel'd

* *Dr. Peirce, Physician at the Bath, his Memoirs of the Bath, p. 334.*

“ and discoloured, his Face meagre, his
 “ Hair gray, his Flesh wasted, his Muscles
 “ fallen all the Body over; with all this he
 “ had a perpetual Sharpness of Urine; nay
 “ all the Juices in his Body had such a
 “ Propensity to Lapidescency, that his Wa-
 “ ter being left (but a few Days) in a crooked
 “ Bed-Urinal, it was crufted at the Sides
 “ and Top, as thick as an Half Crown,
 “ with a porous kind of Stone. In this
 “ Condition he was brought to *Bath* in
 “ *April* 1691; he began with drinking the
 “ Water hot in the Morning from the
 “ Pump, at Meals cold, (for he drank not
 “ then, nor hath since, any Malt Drink;) in
 “ a Week’s time his Thirst abated, and the
 “ Sharpness of Urine lessened, his Stomach
 “ began to return; after a Month’s Drink-
 “ ing, he bath’d between whiles, which
 “ much eas’d his Pains. He could in
 “ the *Bath* suffer his Legs to be distended
 “ a little. About the End of *May* he re-
 “ turned home with this begun Advantage,
 “ but carry’d the Waters with him, and
 “ constantly sent for them. About the End
 “ of *August* he came hither again, and staid
 “ six Weeks or two Months, drinking and
 “ bathing as before; in the mean time he
 “ gather’d some Flesh and Strength, and
 “ some small Ability to go, tho’ criplishly.
 “ In *November* following, his gray Hairs
 “ began to fall off, and new ones succeed-
 “ ed

“ ed ; about *Candlemas* he had few or
“ no gray Hairs left, but a good Head of
“ soft brown Hair, such as he had when
“ he was about five or six and Twenty,
“ and he is now on the wrong side of
“ Fifty. To perfect this so well begun
“ Recovery, he took a House and liv’d
“ here for the most part of the Year 1692 ;
“ about which time his Toe-nails, which
“ were hard, ragged and scaly, began to be
“ thrust off by new and smooth ones, his
“ Arms and Hands recover’d Strength, he
“ had much freer Motion of his Joints, his
“ Muscles plump’d, he was daily more and
“ more erect, and every bathing stretch’d
“ him. He hath now a fleshy, hale Habit of
“ Body, a vigorous Eye, and a ruddy, plump,
“ youthful Face, (especially when he mixes
“ Sherry with his Water, which he will
“ sometimes do.)

“ IN fine, he hath had no Fit of the Gout
“ to lay him up long together, nor the
“ least Touch of the Stone, or Sharpness of
“ Urine, since he left off Malt Drink, and
“ made these Waters his constant Beverage.”
’Tis a pity this Author don’t give us a more
particular Account of his Diet, Regimen,
and Medicines, if he took any ; ’tis too
much grown into a Custom to recommend
a Method, without saying precisely what it
is ; this is certainly the best Way to pro-
mote

mote a Craft, but not to discharge a good Conscience.

Dr. *Aubery*, I find, commends *Bourbon* hot Waters,* the internal Use of them for the GOUT, and says, they will not only dissolve the gouty Matter, but fortify the Joints; he gives this Caution, that they are to be drank upon the Place, and for a long time together, it being necessary in so stubborn a Case as the GOUT, to persevere a long time in the use of them.

I SHALL only mention one Instance more: I am lately inform'd that a Gentleman in the Neighbourhood in which I live, after having consulted Physicians in City and Country without Success, has found surprising Advantage by bathing in the Sea, and sometimes drinking such a Quantity of it as he found sufficient gently to move him downwards; 'tis remarkable that his GOUT was a severe one, and of a long Continuance. I have already so far exceeded the Bounds I intended, that I shall not farther trespass, by entring into a Detail of the Particulars relating to this Case.

To conclude: A great many Methods have been laid before the Reader; 'tis proper he should, out of this great Variety, judge and chuse for himself, or substitute a better. It may perhaps be urg'd, that this Va-

* Bains de Bourbon, p. 212.

riety tends only to confound; on the one hand he finds cold Bathing approv'd, on the other its contrary, the warm Bath; a spirituous Cordial, Aromatic, high Regimen; and again its contrary industriously supported. One *Philosopher* says, Eat, drink and be merry; another, abstain and live. Plaisters, Oils, Ungents, Cataplasms, and the Lord knows what Trashi beside, are applauded; on the contrary, as freely condemned; and indeed the *foolish thing* Flannel, often substituted in the room of all pompous Proceedings. I apprehend every thing material that has been offered upon the Subject by the Ancients as well as Moderns, has been mentioned or referred to; how to judge,

Per varios Casus, per tot discrimina Rerum,

is the Point in Question, This at least may fairly be concluded, (and this Treatise, if it answers no other End, will, I hope, teach those that read it) the Uncertainty, and therefore the Vanity of Science in general; and in particular of mine, and every human Scheme, that has not for its Object moral or mathematical Demonstration; which how few have among the many that lay claim to it, the Learned must judge. I readily acknowledge, that no Method which concerns the human Body can be rely'd upon with full Certain-

S

ty,

ty ; the Principles upon which this Certainty ought fundamentally to depend, being either so deeply conceal'd from mortal Ken, even assisted by the best Glasses, and the most accurate Dissection of the nicest Artist, or else but imperfectly discover'd at best ; but then amidst the Variety of imperfect Schemes, one may be loaded with less Uncertainty and Absurdity than the rest ; and in this View it is that I would propose the Method I have been inculcating to the Reader's Examination.

I AM aware, strong Appetite and dear-bought Luxury are a Bar against its Use : Men have been so long apt to run into the other Extream, that at last the most unnatural Things in the World, by Habit, are render'd at least half Nature, and are demanded too. No doubt our Progenitors, in the first Ages, liv'd upon the most simple Fare ; Herbs, and afterwards Roots, Milk, and such-like, were their choicest Dainties ; but since that the Case has been much altered, their Sons, a pamper'd Race of Men, not content with this simple Food of Nature, pointed out to them by their Creator from the first, not content with a plain Bill of Fare, ransack all the Elements of Earth, Air and Water, torture and prey upon their Fellow-Creatures ; nor still content with this Profusion of Life, rack their Inventions (in order to create a false Appetite, and make the

the

the superfluous Morsel go down with the greater Gust) for new Sauces and Provocatives, and then heap this loathsome Variety one upon another, at once to make their Tables and Bodies a Sink of Carnage and Corruption.

Dr. *Cheyne* well takes notice, that* “as
“ ’tis only the Rich, the Lazy, the Volup-
“ tuous, who suffer most by the GOUT (*i. e.*
“ acquir’d GOUTS, and hereditary ones en-
“ rag’d by Luxury) so those only who have
“ spent their Life-time under its Tortures
“ best can tell, what astonishing Miseries
“ Wealth and Vice bring upon human Kind!
“ when the gouty Humour has seiz’d up-
“ on all the noble Principles of Life; when
“ it has broken, obstructed, and subdued all
“ the fine Pipes, and slender Passages, in
“ whose Openness and Soundness all the
“ exquisite Sensations, all the delicate Usages
“ of the animal Faculties consist; when
“ nothing but Pain and Melancholy, fright-
“ ful Ideas, horrible Dreams, and black De-
“ spair remain; who would not have part-
“ ed with the richest Delicacies, the most
“ delicious Wines, and the most enticing
“ Vices, for a plain simple Diet, an useful
“ laborious Life, Freedom from Pain, and
“ a good Conscience?

* *Essay on the Gout*, p. 132.

O FATAL Luxury! How many Misfortunes and Diseases, complicated many a Load, now the chief Articles of our temporal Inheritance, and the sure Forerunners of an immature Fate, owe their Source to Luxury, to *Idleness and Fulness of Bread*; and are intail'd upon latest Posterity? Evils not only of the Body, but Mind too; the Understanding distorted, the Judgment and Memory lost. Words are wanting to enumerate the long Detail of Evils. *O that Men should put an Enemy into their Mouths to steal away their Brains!*

BUT now take a view of *Temperance*, as a proper Contrast; view it in its Effects: Words will be here again wanting to enumerate its manifold good ones; 'twill ever be found joyous and peaceful, sacred and healthful; always pleasing to God, always the Friend of Nature; the surest Antidote to ward off these so deadly Blows of Vice and Folly; and, in a Word, most effectually securing the greatest and most valuable Blessings of Life to the latest Posterity; to the Men their Wisdom, to the Women their Chastity; the Honour of them both; to the Poor Contentment, to the Rich Prudence; the Comfort and Safety of them both; teaching old Men the great Secret (long vainly sought for by Philosophers in another Way) of procrastinating the fatal Hour,
and

and young Men the sure Means of enjoying an happy, if not a long Life, so much desir'd by all; rendering the Body vigorous, the Mind clear, the Soul free and active: How should the *Happiness* of it then invite Men, the *Decorum* of it allure them!

IN fine, the most stubborn Disorders, (for the best regulated Mortality will be subject to some,) obey the Call of Temperance: *Repletions, bad Habits, Fevers, Gouts, Rheumatisms*, with a Beadroll of other Distempers, fly before it; and bad Effects of itself it has none: Temperance never cast any one into a Fever, nor a moderate and innocent use of the Creatures, into a Surfeit: Temperance never introduced the excruciating Pains of the *Stone* or *Gout*: Temperance never enervated the Body, nor terminated in Rottenness of the Bones. In short, the long Train of Diseases, of Physicians, and the worse Train of Empiricks, that are intail'd upon the World, and are at once the Bane and Disgrace of it, are by no means the Effects of Temperance; the Patrons of Luxury dare not avow it: The Poet truly says,

*The first Physicians by Debauch were made,
Excess began, and Sloth maintain'd the Trade:
By Chace our long-liv'd Fathers earn'd their Food,
Toil strung the Nerves, and purify'd the Blood:*
But

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*But we their Sons, a pamp'rd Race of Men,
Are dwindled down to Threescore Years and ten.
Better to hunt in Field for Health unbought,
Than see the Doctor for a nauseous Draught :
The Wise for Health, on Temperance depend,
God never made his Work for Man to mend.*

F I N I S.



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1771

